COLOGNE WATER.
SUPPLY of this valuable article, so difficult
private purchase, has just been
manufactory Johann Maria Farina
is particularly recommended by medical men,
the year, for its refreshing and vivifying
Sold wholesale and retail by

BRUSHES—BRUSHES.
variety, including Hair, Teeth, Flesh and
Brushes.
at J. C. BATES & A. S. JORDAN'S Fancy
and Perfumery store, 129 Washington St. A. 11.

To Travelers.
received, direct from the manufacturers, a very
assortment of both French and English Li-
Gentlemen's Traveling Dressing Cases, com-
sizes, forms and prices; also, a few beautiful
Writing Desks, furnished with toilet utensils.
BATES & A. S. JORDAN, Fancy Good Store,
Washington street, 4 doors north of School street.

Lucrative Business for Young Men.
TRAVELING agents wanted to sell a new, useful and
interesting book illustrated by 120 elegant en-
Young men of good address can make from 30
dollars per month and their wages will increase
become experienced in the business. Farmers
sons
particulars inquire letter post paid of CALEB
BUTT, 116 Washington street, Boston.
3m August 11.

Musical Card.
THOMAS BRICHER,
(Organist at Bowdoin Square Church,)
Singer, and Teacher of the Piano Forte and Singing.
Under the Church. Entrance from Cambridge St.
Hours given at the residences of pupils, if desired. In
case of his absence, any order left on his slate, or at Ol-
iver Ditson's Music Store, 115 Washington street, will
receive prompt attention. 3 Oct. 27.

Removal.
LYON & POWERS,
MERCHANT TAILORS,
HAVE removed from their old stand, No. 37 Court
street, to the more central and commodious store,
No. 2 Washington street, (third door north of State,)
opposite LYON. A. H. POWERS.
1y. May 19.

New Treatment of Bronchitis.
DR. J. K. PALMER continues, with great success
the new treatment of Bronchitis, and other affections
of the Throat and Lungs, recently introduced by Sir
James Clark, of England, and employed with so
much success in the practice of that celebrated physician.
Dr. Palmer's Office is at No. 61 1-2 Salem street, Boston.
Charge for consultations or advice. Medicines and
other apparatus furnished on reasonable terms.
tf June 2.

A. R. CAMPBELL'S
TEMPERANCE EATING ROOMS,
Nos. 7 & 8 WILSON'S LANE....BOSTON.
Meals served up at all hours of the day—Sundays ex-
cepted. Ladies can visit these rooms, in company with
gentlemen, with perfect propriety, as such is the custom
of the place. 1y March 15.

Removal and Copartnership.
THE Subscribers have removed from their late places
of business to 96 Washington street, up stairs, and
have formed a copartnership to carry on the business of
Merchant Tailors. They will be happy to wait upon
their former customers and friends at their new place of
business.
F. FISK. I. CUSHING
tf. Feb. 4, 1846.

HENRY F. PARKER,
WHOLESALE AND RETAIL DEALER IN
Furniture, Feathers, Mattresses,
Looking Glasses, &c. &c.,
BLACKSTONE, CORNER OF ANN ST.
All of which will be sold at the lowest prices for cash.
Persons from the country will please call and examine
our stock, and see the very low prices before making
their purchases elsewhere.
Particular attention paid to packing.
6m. Oct 7

Carpets.
THE of the largest and perhaps the most choice stock
of Carpeting in the market, embracing all the most
splendid styles from the most approved manufactories that have
been exhibited at the late Fair of the Mechanics' Institute, viz.
3 Ply, Superfine and Medium qualities ingrain
carpeting, in new patterns adapted to Parlors, Bed-
rooms and Chambers; Painted Floor Cloths, for Dining
Rooms, Entries, Ship Cabins, Railroad Cars, &c., Stair
Rods, Stair Rods, Window Shades and Fixtures, Oil
Cloths for Dining Rooms from 1/4 to 2 yards wide, Rugs,
&c., to which the attention of purchasers is solicited
at retail is respectfully solicited at the Hanover
Carpet Warehouse, corner of Blackstone street,
WILLIAM F. TENNEY.
March 1.

EXCHANGE
EATING ROOMS,
Post Office Avenue,
Building from Congress Street to the Post Office,
BOSTON.
Gentlemen can be accommodated with the best that the
market affords at any hour of the day, at moderate
prices, in a style unsurpassed in any
Establishment in the city.
BREAKFAST from 6 to 9 o'clock. DINNER from 12
to 2 o'clock. SUPPER from 3 to 7 P. M.
Entrance, Telegraph Connection by Letter A. M. & P. M.
June 2. 1y G. C. LYMAN.

Piano Forte Manufactory.
THE subscribers having removed from their old stand
to Nos. 402 and 404 Washington street, (where they have
been located for about twenty years) to their new build-
ing on the adjoining estate, entrance to Warrenton St.,
invite their patrons and friends to call.
During the past year they have received from the pa-
tent office of the United States two new patents for im-
provements which they have introduced in their grand
square piano fortes, besides having the exclusive right
in this section of country, of manufacturing Coleman's
Patent Eolian Attachment, which continues to receive
unqualified commendation from those who have tested
its merits.
With all these improvements, and their increased fa-
cilities for manufacturing they feel confident they can fur-
nish an instrument to can be found in any other
manufactory in the world and will warrant every instru-
ment sold by them of their manufacture to give entire sat-
isfaction or refund the purchase money.
T. GILBERT & CO.
Boston, January 29, 1846. 12m.

PIANO FORTES

AT A GREAT DISCOUNT.
THE subscriber in consequence of new arrangements
in his business will sell his stock of Piano Fortes
now on hand at
GREAT DISCOUNT FROM REGULAR PRICES.
Those in want of Instruments will do well to improve the
opportunity to purchase. All Instruments will be war-
ranted to give perfect satisfaction.
STEPHEN W. MARSH
PIANO FORTE MAKER AND MUSIC DEALER,
No. 5 Adams House,
May 19. BOSTON.

Kitchen & Henderson's
HAIR PRESERVATIVE.
THIS article has already received the approval of many
who have tested its virtues, and the undersigned feel
safe in the assertion that in no case has it failed of pro-
ducing the growth and beauty of the hair, preventing it
from falling when it is used properly. Dyed hair will
receive no injury when properly used, will remove
in the least everything tending to prevent healthy ac-
tion about the hair, and a most agreeable sensation is
felt in the thorough application of it. Such gives
promise to the hair, it is left free of that oily, sticky
appearance and feeling which is most loathes of the kind is so great
a deformity.
The ladies, therefore, as well as gentlemen, it is a sur-
prising desirable article.
Manufactured and for sale by KITCHEN & HEN-
DERSON, No. 41 Congress street. 1 Jan. 23.

Office of The Recorder,
122 WASHINGTON STREET,
Corner of Washington and Water streets, BOSTON.
TERMS.
To those who receive their papers by mail, paid in
advance, $2.00 per annum; if within six months,
$2.50; or if paid after the expiration of six months, and
before the close of the year, $3.00.
To those who receive their papers by carriers
$2.50 in advance and $3.00 after six months.
Subscriptions will be received at any time in the
year.
The paper will be forwarded until the subscriber
gives notice of discontinuance, and pays up arrearages, ex-
cept at the direction of the Proprietor.
All letters and remittances through the Post office
must be post paid, and be addressed to MARTIN
MOORE, Proprietor.
Clergymen and others, who will forward five new
subscribers, on the terms stated above, shall receive a
sixth copy gratis for one year.
Advertisements inserted conspicuously, and a liberal
discount made to those who advertise by the year.
We frequently have papers returned by subscribers
containing discontinuances without giving their Post
Office address, or paying for their paper. We can take
no notice of such papers. A paper returned should
have the name of the Post Office from which it comes dis-
tinctly written on it, its postage paid, and all arrears
settled.

Hon C B. Moore

The Boston Recorder.

MARTIN MOORE, EDITOR & PROPRIETOR. BOSTON, FRIDAY, SEPTEMBER 15, 1848. VOLUME XXXIII. NO. 37.....WHOLE NO. 1709.

Boston Recorder.

Church Music.

We commend to the attention of our readers the following remarks upon a most important part of the worship of God's house; they are from the pen of Lowell Mason, Esq., the veteran pioneer of reform and improvement in sacred music.

Among the multitude of books of tunes which have been in quick succession issuing from the press, we know not of a single one that has been prepared with any intelligent view, either to the preservation of the church style in choral music, or to furnish available congregational tunes; they are filled almost entirely, not merely with choir tunes, but with choir tunes which, in melody or in harmony, or both, are of a secular character; and if, peradventure, a genuine people's tune is occasionally found, it is very probably spoiled by transposition, or by a modern or secular harmony, without suitableness of consistency. The old wine has been put into new bottles. "The Old Hundredth," for example, has been usually printed in A, (quite beyond the compass of men's voices,) and sometimes as high as B flat or C. "Let the Old Hundredth," says Dr. Gauntlet, "be sung in the key of F, when the highest tone is C, or in the key of G, when the highest tone is D, and the men will be able to sing the melody with the women and children; but change the key to A or B flat, and one half of the male congregation present are foundered, and compelled to remain silent, unless they force their voices upon the E or F tones in a way which is not very solemn in effect, and not often practicable." Most of the old tunes that have been published have been similarly transposed. Add to this, that it has been supposed that the air of a tune should always be the upper part, and be sung by females or boys, and the direction has often been given, "The air must be invariably sung by treble voices." Now, while this is generally true in choral music, it is, by no means so, in reference to congregational singing. Both the melody and the harmony of a congregational tune should be so constructed as to admit male voices on the air; the melody should be within their compass, and the harmony should be free from such progressions as produce forbidden consecutives by inversion. Indeed, we are fully of the opinion, that congregational singing can never be sustained, unless it be mostly unisonous; the parts may and ought to be sustained by a choir, but the singing of the people must be mostly confined to the leading air, or melody, in unison or in octaves. This is also, so far as we know, the opinion of the most experienced musicians and others who have examined the subject. "Surely," says Dr. Gauntlet, "it is not to be tolerated, that this most primitive order of hymning the praises of the Eternal shall be denounced and overturned; and that, before being fitted for singing hymns, we must become half-instructed in the wailings of a contra-tenor part, or the mysterious grumblings of the bass." But yet, it has been supposed by some, who do not know the difficulty of choral music, that it is not only practicable to sing congregationally in parts, but also in the use of different choir tunes; such a state of musical cultivation has been urged on congregations as would enable them to do this; and some congregations, driven by the abuses which, unhappily, so often find their way into choral associations, have made the attempt. It is hardly necessary to add, that a failure in such cases has sooner or later been the result, and then, congregational singing has been condemned as impracticable. With almost as much propriety might a man be condemned for not flying when he has only the ability to walk. On the other hand, members of choirs and such persons as have made some progress in musical cultivation, but who are not aware that there is such a thing as a distinct and available congregational style, say, in view of the difficulties of choral performance, that it is quite impossible for a congregation to sing with tolerable decency, and that any attempt at this style of psalmody is barbarous and horrid. But these two parties are no less at variance with one another, than with the truth; they are equally in error; for, while congregational singing can never succeed in the use of choir tunes, it is certainly quite practicable and comparatively easy, if it be confined to the right kind of tunes, and these, for the most part, in unison. We add, with confidence, that it is not merely practicable and easy, but is also eminently useful; it is a most delightful, appropriate and effective form of the service of song in prayer and praise; it may be sublime and devotional in the highest degree, enkindling or awakening in the soul holy emotions of love, gratitude and joy, which can neither be reached or drawn out in any other way. Such the congregational singing described by the poet:—

> The multitude of angels with a shout
> Loud as from numbers without number,
> Sweet as from blessed voices uttering joy;
> Heaven rang with jubilee, and
> Loud sons are filled the spacious regions;

and such the singing of ten thousand times ten thousand, and thousands of thousands," described in the Apocalypse of John.

It may be thought that we are disposed to attach an undue importance to congregational singing; but let it be remembered, that while we would urge this as an essential form of church music, we would urge with equal earnestness the importance of choirs and of the choral style. Choirs are not only necessary to sustain congregational singing, but the higher style or forms of musical expression can never be reached without them. We feel certain, that delight and edification may unitedly result from a well directed choral performance in religious service. To reject a choir, then, is to reject the beauty and truth of musical art; it is to reject the means of spiritual progress and happiness; it is to reject one of the most efficient means of music's influence, to clip its wings, and limit its power over the heart. While, therefore, we are decidedly friendly to congregational singing, we are equally so to choir singing; they are both legitimate forms of musical truth, derived from the nature of the art, and sanctioned by common experience and by the word of God.

The history of psalmody in New England evidently proves the two following things:—1st. If congregational singing be left to itself, it will not only decline, lose its interest and its power, but become intolerable, a burdensome, and not a help to devotion. Such was the state of things in New England at about the beginning of the eighteenth century. See extracts from preface to Walter's collection, p. 2 24. If choir music be extensively cultivated, and congregational be neglected, the singing is in great danger of degenerating to a mere matter of musical exhibition or amusement. So it was in the time of Billings, and so, if we mistake not, it has continued to be, and is now, to a great extent, in the American churches. We may add, also, as another lesson derived from the same source, that the cultivation of church music in any form leads naturally to the formation of choirs, and to the choral style. These two forms of church music are both necessary to the highest ends contemplated; they are interwoven with each other, and are mutually dependent. Choral music, if it does not kindle the fire of its devotions at the altar of the great congregational offering, may soon cease to burn, at least, with a heavenly flame; and to leave congregational singing unaided by the ministrations of a well regulated choir, is "to leave it to be moulded into any shape that the passions of a changing world may please to impress upon it—is but to resign it to decrepitude and imbecility."

But that we may not be misunderstood, we will again state what is meant by congregational singing, and also, what are the proper offices of a choir in public worship. By congregational singing is not meant the singing of here and there an individual who happens to know the tune, and who, therefore, joins in it, though it be a choir tune, depending for its proper effect upon choral performance. This, though a very great annoyance, is no uncommon thing. No knowledge or love of music, or ability to sing, or desire for edification, or to unite vocally in God's praises, can justify this; for we have no right to hinder or interrupt the devotions of others. But by congregational singing is meant the united voices of the whole people in a well known and appropriate tune, and this mostly in unison, each one singing the melody. This last idea we think highly important, for the voice of one who is musically weak and feeble, may be completely thrown off the track and disabled, by coming in collision with a bass or tenor part. This, and this only, deserves the name of congregational singing. In connection with this, a choir has three important offices to sustain: 1st. To lead along, guide and carefully sustain the people in their song. 2d. To sustain the harmony parts. These parts, which add musical beauty and strength, and, of course, moral power, can only be properly sung by trained voices. 3. To bring out, independently of the congregation, the higher forms of musical expression. As the minister may lead the devotions of a congregation, while they join mentally, but not vocally, in the form of words which he utters, so may the choir perform the same office in a musical service. In this way, a choir may bring out a power and influence of music that can never be obtained by congregational singing; we do not say a greater, or more devotional effect may be produced in this way, but it is a form of church music having important advantages—it is another manner of drawing out the feelings, or of giving them musical utterance; and sometimes one form, and sometimes the other may be the best. We may here remark, also, that there are many dilletic or descriptive hymns, (better, indeed, said thau sung) which, if sung, seem much better adapted to choral declamation, or choir recitation, than to a congregational chorus.

There is, then, on the one hand, a style of psalmody within the capabilities of the people, and in which all may engage; and there is also an artistic music, equally appropriate to religious worship, which can only be properly performed by educated vocalists, or by a well trained and disciplined choir. The Church of England has, as we have before remarked, made provision for both. To her cathedral worship a choir is indispensable, while the singing is congregational in the metrical psalmody and plain chanting of her parochial churches. But in our own country, where there is no provision for the higher or more solemn style of service contemplated in cathedral worship, and even in those denominations of christians who adhere to the simple religious forms derived from the Puritan Fathers of New England, there is abundant room for both, and a congregation, where the habits of the people have been trained aright, may have their religious affections awakened and quickened now by the tasteful and appropriate performance of a select choir, and again, while uniting in the grand chorus of universal song. Both these styles have their advantages; the congregational, under right influences, leads to the choral; and the choral, properly controlled, sustains and guides the congregational. Helps meet for each other, these two forms of church music seem to have been intended for mutual companions. "What God has joined together, let no man put asunder."

Rev. Mr. Havergal says of the old tunes, "If we would have them to perfection, we must attain more of the old-fashioned piety with which they were formerly sung." This is a remark, the spirit of which we may apply with equal force to the performance of all the music of public worship. We consider it a fundamental principle in relation to church music, that it should only be used as an aid to religion. The singing of psalms and hymns, whether congregational or choral, should ever be regarded by ministers, choirs, and congregations, as an act of religious worship, requiring the same sincerity and devotedness of heart as any other direct approach to the great and glorious God, or act of communion with him.

The same writer says, (and we would prefer to extend his remarks, so as to include in it every member of a worshiping assembly,) "Were it the motto of every choir, '*Let the word of Christ dwell in you richly in all wisdom,*' our congregations would more efficiently 'teach and admonish one another, in psalms, and hymns and spiritual songs.' *But if music be substituted for religion, and singing for devotion, the best tunes and the best voices will neither increase religion nor aid devotion.* It is much to be lamented, that *display* bears rule where it is out of place. Few choirs are exempt from its withering influence; while it is generally found, that those individuals who encourage it, by most indulging in it, are the first to give trouble by their conceit and self-will. A good, but humble-minded singer, is a singer of great value. By his good singing he may edify and encourage others; while, by his becoming modesty, he can hardly fail to check, in his companions, those risings of arrogance which spoil many a choir. Simple as the following remedy may appear, when proposed as a panacea for all the ills of all choral bodies in our parish churches," (and for all the ills, too, connected with the singing in a congregation,) "it nevertheless is confidently prescribed.—When the clerk says, 'Let us *sing to the praise and glory of God!*' let all the choir" (and all the people) "*heartily* say, 'Amen.'"

FAMILY WORSHIP.—Its effects will greatly depend on the sincerity of the head of the family, and on his mode of conducting the worship of his household. Let the exercise be short, plain, tender, and heavenly.

Old Divines.—No. 6.

Extract from a sermon preached by Rev. James Keith of Bridgewater, 131 years ago.*

Cowper well describes him:—

> "I would express him simple, grave, sincere;
> In doctrine uncorrupt; in language plain,
> And plain in manner; decent, solemn, chaste,
> Natural in gesture; much impressed
> Himself, as conscious of his awful charge
> And anxious mainly that the flock he feeds
> May feel it too; affectionate in look
> And tender in address, as well becomes
> A messenger of grace to guilty men."

SERMON.

A case of prayer, handled on a day of prayer.

EZEKIEL 36: 37. "Thus saith the Lord, I will yet for this be inquired of by the house of Israel, to do it for them."

We may consider for an introduction to the text, the 24th verse to the close of the chapter, we have a number of exceeding great and precious promises made to Israel; promises both of temporal and spiritual blessings.

In the first place, there are promises made to them of a new heart and a right spirit; promises of pardoning mercy, and promises of converting and sanctifying grace; and thereunto we have an addition of promises respecting temporal blessings, the blessings of increase, of men, of peace, of quietness and safety in their dwellings; the blessings of plentiful provision in the increase of the field, and the fruit of the trees.

After a long enumeration of divine blessings, the Lord shews them in our text, what is to be done on their part, in order to the obtaining of the great blessings he doth promise to bestow upon them.

We may consider the text, as it contains a solemn declaration; and therein we have, first, the author of it, and that is the Lord; it was published and declared in a ministerial way, by the prophet Ezekiel by divine inspiration and divine authority; so the text expresseth, thus saith the Lord God. It was from the great and glorious Jehovah, the self-existing, the infinite and eternal Being, the fountain of all being and blessedness. 2. We have the object unto whom this declaration is directed and that is the house of Israel, the family of the posterity of Israel; who were separated from the rest of the nations, and taken into special covenant relation.

For the opening of the doctrine we are to consider, 1st, that God hath a people in the world, unto whom he hath made promises of great blessings. All the people in the world, the whole posterity of Adam successively from generation to generation, considered in their natural apostate state, have forfeited the blessing, are separated from God, separated from his favor and from communion with God, and as sinners, and as transgressors of the law of God, are all justly exposed to the curse of the law. Gal 3: 10.

Notwithstanding God hath in infinite mercy, singled out a certain number of the lost race of Adam, to inherit the blessing. After that man had broken the first covenant of works, it pleased God to make a new covenant, a covenant of grace and mercy, which is established in the hand of Jesus Christ, our glorious mediator, by whom all the good of the covenant is purchased and conveyed; according to that covenant, God doth prepare and form a people for himself in the world to be to the praise of his glory. Isaiah 43: 21. This people have I formed for myself, they shall shew forth my praise: to be a peculiar people unto God. Exodus 19: 5. Such a people, the Lord raised up, multiplied and will yet multiply more and more, both among Jews and Gentiles under the New Testament dispensation, whom he will preserve through all generations unto the end of the world. The grace and mercy of the new covenant is displayed in the visible dispensation of it in the visible church, the ministry of the word and the sacraments, &c., but more especially unto his elect and chosen, unto all true believers, to his called, his justified and sanctified ones. Such the Lord hath among men, who are for a peculiar people to him. We have their characters in the Word of truth, whereby they are distinguished from all others in the world, as in Psalms 15. They are such as "walk uprightly, and work righteousness and speak the truth in their hearts." Again in Psalms 24: 3, 4. Matthew 5, at the beginning; and frequently elsewhere. It is to such that all the promises of the covenant blessings are made and confirmed in Christ Jesus; however they be despised by the men of the world, yet they are the blessed of the Lord; on them the Lord will bestow the blessings both of the upper and nether springs, the blessings of time and of eternity. But such as live in neglect of prayer and supplications to God, can lay no claim to any covenant blessings. They will not seek after God. Psalms 10: 4. They have no right to any covenant blessings; though they may be favored according to the sovereign will of God, with many temporal mercies; yea, of all outward prosperity; instead of a blessing, they are exposed to the curse, the curse of the Lord. Such is the case of all prayerless nations and prayerless families, of every prayerless society, of every individual person in the world, that doth not seek after God. Psalms 79: 6, and Jeremiah 10: 25.

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* See previous number. Mr. Keith was educated at Aberdeen, served in Scotland about the year 1651, and was introduced to the church in Bridgewater by Dr. Increase Mather, whom it seems, he always viewed his best friend and patron. The text he selected for his first sermon, was from Jeremiah 1: 6. "Behold I cannot speak for I am a child." The Lord helped him and put words into his mouth; he proved to be a worthy man and a faithful minister of Christ Jesus. Oliver Cromwell's wife and son of King Philip were baptized, he wrote. Oct. 20, 1676, "I long to be with brethren at Philip's River, where I hope God will direct those whom in truth sincere, to a good issue. Let us all be earnest at the throne of grace with all our might, that the Lord would in despite of all public malignes and affairs, that his Jerusalem in this wilderness, may be a habitation of peace and a mountain of holiness, a quiet habitating, a tabernacle not to be taken down." It is said through his influence their hopes were agreed. He died July 23d 1719—aged 76. M. E.

Who were the Puritans?

An eloquent British essayist has answered the question—

"The Puritans were men whose minds had derived a peculiar character from the daily contemplation of superior beings and eternal interests. Not content with acknowledging in general terms, an overruling Providence, they habitually ascribed every event to the will of the Great Being for whose power nothing is to vast, for whose inspection nothing is too minute. To know him, to serve him, to enjoy him, was with them the great end of existence. They rejected with contempt the ceremonious homage which other sects substituted for the pure worship of the soul. Instead of catching occasional glimpses of the Deity through an obscuring veil, they aspired to gaze full on the intolerable brightness, and commune with him face to face. Hence originated their contempt of earthly distinctions. The difference between the greatest and meanest of mankind seemed to vanish when compared with the boundless interval which separated the whole race from him on whom their own eyes were constantly fixed. They recognised no title to superiority but his favor, and confident of that, they despised all the accomplishments, and all the dignities of the world. If their names were not found in the registers of heralds, they felt assured that they were recorded in the Book of Life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands; their diadems crowns of glory, which should never fade away. On the rich and the eloquent, on nobles and priests, they looked down with contempt; for they esteemed themselves rich in a more precious treasure, and eloquent in a more sublime language; nobles, by the right of an earlier creation, and priests by the imposition of a mightier hand. The very meanest of them was a being to whose fate a mysterious and terrible importance belonged; on whose slightest action the spirits of light and darkness looked with anxious interest; who had been destined before the heavens and earth were created, to enjoy a felicity which should continue when heaven and earth should have passed away. Events, which short-sighted politicians ascribed to earthly causes, had been ordained on his account. For his sake empires had risen, and flourished, and decayed. For his sake the Almighty had revealed his will by the pen of the evangelist, and the harp of the prophet. He had been rescued by no common deliverer, from the grasp of no common foe. He had been ransomed by the sweat of no common agony, by the blood of no earthly sacrifice. It was for him that the sun had been darkened, that the rocks had been rent, that the dead had arisen, that all nature had shuddered at the sufferings of her expiring God."

Love to God.

In order to love God we must have a correct understanding of his character. We cannot love that with which we are not acquainted. The ever active christian who is "constantly growing in grace and the knowledge of our Lord and Savior Jesus Christ" finds something in every appearance of nature to show him a God clothed with all power and goodness. If on a clear evening he casts his eyes upon the clear expanse of heaven, he beholds numberless sparkling worlds, the creation and preservation of which speak to the christian most impressively of the powerful omnipotence of God. Let the christian on a pleasant Summer day go abroad into the fields, and every blade of grass, every leaf, every insect fluttering in the air, every bird warbling forth its sweet notes from the thick trees, "the cattle upon a thousand hills," all around him of the greatness, power and goodness of Jehovah.

But he gladly turns from the book of nature, to the revealed will of God. The Bible is always to him a most precious book. This unfolds to him the character of God perfectly. He not only beholds the power, and goodness of God; but he beholds his mercy by which his sins were forgiven, and he beholds that plan of atonement in which justice and mercy were reconciled. He loves his Bible, he reads it with attention, he reads it many times during the day; he, like the poet whose writings form part of the blessed book, meditates upon its contents during the silent watches of the night. Show me a christian who loves to read his Bible and meditate upon the word of God, and I will show you an active, laboring christian.

J. H. E.

An Educated Ministry.

Remarks of Rev. R. W. Clark, of Portsmouth, before the General Association of New Hampshire, in behalf of the Education cause.

No careful observer of the signs of the times can fail to perceive that *the cause of education* is emphatically the cause of the present age. It is receiving the attention of all classes in society—of authors, legislators, philanthropists, and christians of every denomination. The conviction is becoming more and more impressed upon the minds of every religious community, that in education lies their strength and hopes.

One of the first acts of our Puritan fathers, after landing upon our shores, was, as we well remember, to provide for the giving of so much instruction to children, by parents, as should enable them to read the Bible and the laws of the land. Soon after, a law was passed requiring that in each township one person should be set apart to instruct the youth, and even almost before the forests were levelled and comfortable houses erected, Harvard College was founded, for the purpose of securing to the church an able and learned ministry.

From that time the cause of education has been advancing both in this country and in Europe. Schools, academies, and colleges have been rapidly multiplying, and the treasures of knowledge have been scattered among all classes in society.

We need therefore *a thoroughly educated ministry, in the first place, to meet the intellectual demands of the age.* It is clearly impossible for the ministry to retain its influence and commend the doctrines of the Gospel to the thinking and cultivated portions of the community without manifesting, at least as much mental vigor and cultivation, as are evinced in the other liberal professions. The preacher must, if possible, keep in advance of the general intelligence around him, and be able to enforce the truth by illustrations and arguments drawn from the various sciences, and the *sources of knowledge* to which he has access. Called to address a congregation, many of whom have been liberally educated and trained under the most modern and improved systems of education, he must be prepared to convince their intellects as well as move their hearts—must be prepared to take possession, by the power of his arguments, of the citadel of reason, as well as enlist the affections. Besides, the minds of the community being quickened and excited by the great enterprises of the day, and by the rapid and wonderful changes that are transpiring around us, will not be edified or benefited by a style of preaching which might have been adapted to a former age. If the speaker, relying upon the strength of his cause, or the sacredness of his vocation, gives his hearers nothing but dry and stale matter delivered in a cold, uninteresting, lifeless manner, he will surely fail of accomplishing his object. He must follow up this excitement—must increase the intensity of the mental action, while at the same time he is conducting it into channels of piety and usefulness, and directing it to the highest and noblest ends. If the sciences and the arts—if improvements in commerce, manufacturing, agriculture, and the means of intercourse and communication are advancing with rapidity unprecedented in the annals of the world, the advocates of christianity cannot be behind-hand without losing their power.—To maintain their proper position they must be *in advance* of the age, and impress the community with the fact that the science of salvation takes precedence of all other sciences, and that the Gospel is the grand source of all the temporal as well as spiritual blessings which distinguish our times.

Again—we need a thoroughly educated ministry *to oppose the influx of modern infidelity*, and protect the Church against the inroads of fashionable errors. From various quarters, and under different garbs, we find the doctrines of the Bible assailed, and the stability of the faith once delivered to the saints, seriously threatened. Error, mingled with important truths and clothed with the attractions of learning, eloquence and a false philosophy, is poisoning the minds and destroying the hopes of multitudes. The inspiration of the Scriptures—the validity of miracles—the efficacy of the atonement and other fundamental truths are called in question, and radical errors imported from foreign countries are interwoven with those of domestic manufacture, and served up to suit the tastes and wishes of a portion of society. We need, therefore, an educated ministry to detect this poison—to bring to light these errors, to silence their advocates, and guard the community against their baneful influence.—We need even with sufficient ability and boldness to show that infidelity is infidelity, however beautifully decorated with poetry, or strongly enforced by rhetoric and eloquence. Unless those who are now preparing for the sacred office shall be qualified to meet the growing evil, the interests of vital religion must ere long materially suffer. Neither love for the truth, nor zeal, nor anything else will make up for the lack of intellectual ability to maintain it.

Again,—we need an educated ministry *to carry forward the great benevolent operations of the day*, and especially to rescue from the hands of injudicious advocates, the interests of human freedom, peace and other kindred causes. No one can fail to perceive that there is a vast deal of opposition to slavery, war and other evils in our country, which is not brought out and made to bear against these evils, because of the injudicious, violent and rash measures which have been adopted by professed philanthropists. There are multitudes who would gladly give the weight of their influence and their personal efforts to rid the country of slavery, who now hold back for fear of being classed with those whose erratic, destructive and infidel course has disgusted the mass of intelligent, thinking and benevolent men. This professed zeal for human freedom has expended so much of its force in opposition to the Church, the ministry, and the civil institutions of our country, that men are slow to incur the hazard of being thought of favoring such a crusade; and hence the cause itself is suffering, and services are withheld that might greatly contribute to its advancement. It is evident that christianity has ever taken the lead in every benevolent enterprise, and no cause can be permanently successful which does not have its sanction. It must be the pioneer in this enterprise, and let there be trained up a ministry qualified in heart and mind to take intelligent and scriptural views of this and every other philanthropic enterprise, and the happiest results may be anticipated.

We also need a thoroughly educated ministry *to stem the western portion of our country from error and wild fanaticism.* The dangers to be apprehended from the educational institutions of the Jesuits at the West, are increasing with every new revolution in Europe, that is throwing upon our shores the members of this order. Recently several of the colleges and seminaries of the Jesuits have received strength from this source. And with plans so extensively laid, and resources so abundant, and laborers so full of zeal, perseverance and skill, why should not the Jesuits be the means of retarding the progress of Protestantism here, as well as in Europe?—We well remember the wonderful success that attended their operations in Germany, Italy, Spain and France, when forty years after the Lutheran Reformation commenced, they undertook the task of rolling back the tide of blessing that was flowing in upon all Europe. We remember what strength they imparted to the Papal see, and how extensively they supplanted the Protestant professors who had so extensively gained possession of the universities and colleges. Nor can we fail to perceive that our only hope of thwarting their designs in our country lies in raising up a devoted, zealous and learned ministry. Let us do this and we are safe.—Let us fail to do it and our worst fears in regard to the triumph of Jesuitism, infidelity, and wild delusions, will be realized.

Missions and Visitor.

Family and Social Reading.

The benefits of social reading are manifold. Pleasures shared with others are more awed by the partnership. A book is twofold a book when read in the company of beloved friends, by the ruddy fire, on the autumnal evenings; and when our intellectual pleasures are bathed in domestic affection. An elegant writer, commending the practice of reading aloud says:

"Among a thousand means of making home attractive—a main point in ethics—this stands high. What is more pleasing? What more attractive? What more rational? He would be a benefactor indeed, who should devise a plan for redeeming our evenings, and rally the young men who scatter to clubs and taverns and brawling assemblies. Such a reformer and inventor would deserve a garland of heart's ease, from the hands of slighted woman. Families which are in a state of mutual repulsion have no evening together over books or music. The master is at the frequented bar-room. The boys are at some public room or place of amusement. The girls are abroad in full dress. The mother sits at home in spectacles. And the several parties struggle in, weary and sometimes surly, at such hours as suit their whim, and then only as nature demands sleep. It is well even if this, at length, is not sought from home."

Home Piety.

The religion which is taken up after the character is formed, is commonly attained with pain and difficulty; it has more in it of the task-master, than of the companion and the friend. Hence it is, that the Christianity, the sincere Christianity, of many worthy and valuable persons is, too often, gloomy and repulsive. But, when the infant spirit is gently and insensibly drawn to delight itself in God; when the endearments of parental kindness are associated with daily lessons of religious truth; when the child has been habituated to look to its parents, in the place of God, and drawn to look through its parents up to God; when it has learned to extend the union of natural parents, friends, protectors and benefactors, and to apply this extended notion, in a higher sense to the great and good God, then, provision is made for uniting the source of happiness with all religious exercises. And in after life, to go to the place of public worship, to join in family prayer, to engage in the secret devotions of the closet, all these things, instead of being irksome, will be delightful; it will be going to a Father's house; taking sweet counsel with those whom we love; and feeding on thoughts which spontaneously transport us from a world of vanity and vexation to the calm delightfulness of heavenly enjoyment.—*Bishop Jolly's Sermon.*

Out of Debt, out of Danger.

This is a very capital maxim for this life and when a man attends to it, he keeps a deal of trouble out of his habitation, and a deal of care out of his heart. To be in debt is to be in a state of anxiety, if not of danger. Whether the debtor is asked for the money he owes or not, he is constantly expecting to be asked for it, which is almost as bad. The best thing, then, in money matters, is to keep out of debt; and the next best, if you owe any thing, is to pay it as soon as you can. Now, bear in mind, that there is no crime in being in debt, or poor, if you have not brought poverty on yourself by bad conduct. This will be seen by the following texts of Scripture:—"I know that the Lord will maintain the cause of the afflicted, and the right of the poor." "He that oppresseth the poor reproacheth his Maker: but he that hath mercy on the poor." "The poor have the gospel preached to them."

Nor is it a crime to borrow when necessity comes upon you, and you have a fair prospect of returning the sum lent you. "From him that would borrow of thee turn not thou away." "If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need." "A good man showeth favor, and lendeth."

But though it be no crime to be poor, or to borrow on proper occasions, it is wrong to bring poverty upon ourselves by idleness, extravagance, or thoughtlessness; and it is wrong also to borrow when we can do without borrowing, or when we have not a reasonable hope, as well as a full intention of paying the sum borrowed. We ought never to borrow unless a strong necessity requires us to do so. The old proverb is a true one, "He who goes a borrowing goes a sorrowing."

But there may be danger in being out of debt, when this circumstance is allowed to conceal our spiritual poverty. Many persons run into the mistake of thinking, that if they pay their debts, they must be good sort of people, whatever be the errors they may commit. This leads them to think more highly of themselves than they ought to think. Some even on a death-bed, instead of humbly seeking pardon for unnumbered transgressions, have rather justified their past lives by the remark, "I never wronged any body, I have always paid every one his due." This is an awful delusion; because he forgets altogether his debts to him to whom he owes every thing.

"Out of debt, out of danger," then, may be a very excellent maxim between man and man, when it may be quite inapplicable between man and God.

It would, to be sure, be a difficult thing for any man to prove that he is out of debt, even to his fellow creatures, for though he may not owe money to any one, he owes to all the kindest offices he is capable of paying them, and that, even to his life's end. Hence, while the apostle says, "Owe no man any thing," he beautifully adds, "but to love one another." This is a debt both to God and man, which should be ever paying, never paid.

Do not take it for granted, then, that you are out of debt even to your fellow creatures, without a little consideration. Are you a child? the Scripture says, "Honor thy father and thy mother." Are you a husband and a father? the Scripture says, "Husbands, love your wives," "Fathers, provoke not your children." Are you a wife? the Scripture says, "Submit yourselves unto your own husbands;" and whatever, and whoever you may be, the Scripture says, "Thou shalt love thy neighbour as thyself." "As ye would that men should do to you, do ye also to them likewise." "Love your enemies." "Be ye therefore merciful, as your Father is also merciful." "Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." Have you done these things? if you have not, ye are not out of debt, even unto men.

But even if we had done these things, if we owed nothing to our fellow-creatures, if we were even out of debt, and out of danger, with respect to men, we must be deeply in debt, and may be fearfully in danger, with regard to God. To understand this matter aright, let us first see what we owe to God; and next what we have paid him.

Now, as this inquiry is as necessary to the young as to the old, to the rich as to the poor, to him who is out of debt, as to him who is both heavily in debt and in danger; let us go into it with integrity of purpose, and let us ask of God, in the prevailing name of his Son, that the influences of his Holy Spirit may rest upon us in the inquiry. What, then, do you owe to God: and what have you repaid him? The question might well be, What do you not owe him? but let us go on with the inquiries already proposed.

In the first place, we owe him our lives: for He it is who made us, and not we ourselves. "God created man in his own image, in the image of God created he him; male and female created he them."

Then we owe him all that renders life desirable; for, "He giveth us richly all things to enjoy."

Thus, then, our kindred, our friends, and our acquaintance are from him, and from a part of the great debt we owe him. We owe

THE RECORDER.

FRIDAY, SEPTEMBER 15, 1848.

Andover Theological Seminary.

The exercises of the fortieth anniversary of this institution, were introduced, on Tuesday morning, Sept. 5th, by a sermon before the alumni, from Rev. John Richards, D. D. of Hanover, N. H. The discourse was based upon Rev. 3: 12. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." The preacher remarked, by way of introduction, that trial is essential to a moral government, and this proposition he supported, very briefly, by arguments from analogy, conscience and fact. He then announced, as the theme of present remark, "The difficulties of the Ministry." Some of these difficulties were enumerated. It was remarked,

1. That ministers are exposed, in common with other men, to the idolatry of this world. Christ was exposed to it. The devil took him up into a high mountain, and tempted him, by presenting before him all the kingdoms of the earth and by a promise to give him possession of them all, but Christ was invincible. We cannot suppose that if Satan attacked the leader, he would let alone his followers, and he does not. The temptations of this age are new and gorgeous. There is greater equality of property, and greater ease in acquiring it. Facilities for traveling, are greatly increased. Where a minister could formerly go with family, but once, he can now as easily go many his times. Instead of merely passing through vanity-fair, some live in it. New cities are springing up, and affording opportunities for profitable investments. The invitation is given out to the minister to come, and "provide for his own household," and not be "worse than an infidel." He is told that he is so poor that he can do no good where he is. To all such invitations he should say, "Get thee behind me, Satan." Christ was poor, and Paul was poor, and the Puritans were poor, and the church has ever shone brightest, when its ministers have been poor.

The minister is also exposed to an idolatrous regard for the honors of this world. Though we, as ministers, have no direct line of promotion, there is an indirect one, arising from the very nature of our office, and wholly to avoid the danger arising from this source, one must needs go out of the world. Here, the temptations of Satan must be met and resisted. We must acknowledge the difficulty, and seek the requisite aid in withstanding it. Christ said, "be ye not called Rabbi," and "my kingdom is not of this world." Imbued with this spirit, who would seek, merely for his own honor, a metropolitan parish, or an academical seat, or an honorary degree?

2. Another difficulty is the existence of controversy upon fundamental doctrines of theology. Some of the fathers think there is a wide departure from the old simplicity of the faith, but this, the preacher denied. We must be firm, and watchful, and hold on upon the simple truths of consciousness and revelation.

3. Another difficulty arises from controversy and schism upon points not fundamental. All this schism and controversy are to be regarded in the light of trials, and since we are thrown into them, it is ours to stand firm, and trust in God for wisdom, grace and power.

4. There is a feeling of discouragement in view of the complication of difficulties specified. We enter upon our work, full of hope and courage, but the disorder and contention and confusion which prevail, soon cool our ardor, and discourage our hope. In such a state of discouragement, we ought to consider,

[1.] That the time for us to work is, very short, compared with the time which God requires for the accomplishment of great events. This is a great world, and a desperately wicked one, and no man should be discouraged, if the work of its salvation is not all accomplished in his life-time. God usually requires a long time for the accomplishment of even a part of his designs.

[2.] That God has manifestly two great designs, viz. to save an innumerable multitude of our race, and to do it through the instrumentality of men.

The minister however has some encouragements, held out in our text.

1. The aid offered in the conflict.

2. The Leader and Captain of our salvation urges his own example. He also experienced a great diversity of trials.

3. The rewards of victory in the future world.

The discourse was listened to with the deepest interest until its close. It is regarded by all as an exceedingly able, excellent, and interesting performance. The address to the alumni, at its close, was solemn and touching, and opened in the hearts of many, a fountain of sad and sacred associations.

The announcement that Rev. Dr. Bushnell would address the Porter Rhetorical Society, on Tuesday afternoon, called out a very large audience. His subject of discourse was, Christianity, as a gift of faith, in distinction from reason—as a system of spirit and life, in distinction from the flesh.

Any outline of the address would be necessarily unjust and imperfect, and as it will ere long be given to the public, we will not attempt any account of it. Its delivery riveted the attention of the large auditory, for two hours. As an intellectual effort, it was a masterly production, in all respects.

In the evening of Tuesday, the anniversaries of the Society of Inquiry, and the Porter Rhetorical Society, were celebrated. Orations were delivered as follows:—

SOCIETY OF INQUIRY.

1. The Influence of Missions upon Theology.
   William Ireland, Quincy, Ill.
2. A Spiritual Faith, the Life of Missions.
   Silas G. Randall, Middlebury, Vt.

SOCIETY OF RHETORIC.

1. The World, the Field for Higher Life.
   Stephen T. Lompher, Corinth, Vt.
2. Enemies and Classifying.
   John W. Harding, East Medway.

These addresses were all good and gave evidence of deep and sound thinking.

On Wednesday, the exercises of the graduating class occurred. An introductory to the services of the day, Rev. B. B. Edwards, was inaugurated Associate Professor of Sacred Literature, (in place of Prof. Stuart, who has been obliged, by protracted ill health to retire from active professional life,) and Rev. Austin Phelps was inaugurated Bartlett Professor of Sacred Rhetoric. The prayer of inauguration was offered by Rev. Dr. Humphrey, after which, the Professors elect repeated and signed the Creed of the Seminary, and were inducted into office, by the Hon. Samuel T. Armstrong, President of the Board of Trustees.

The exercises of the graduating class were as follows:—

1. Biblical Studies in the Sixteenth Century.
   Thomas E. Foster, Andover.
2. The Nature of the Argument for the Resurrection of the Body in 1 Cor. 15.
   Abel Wood, Westminster.
3. Variety of Style in Scripture, a prime Source of their Interest.
   John Jackson, Andover.
4. The Book of Psalms as a Manual for Expository Preaching.
   Joshua M. Pitman, Meredith, N. H.
5. Rationalistic Interpretation.
   Joseph L. Bennett, Woburn.
6. The Attempted Explanations of the Union of two Natures in the Person of Christ.
   Plinius Moody, South Hadley.
7. The Adaptation of the Atonement to our Moral Nature.
   Artemas Dean, Jr., New Windsor, N. Y.
8. Theological Culture essential to the Life and Growth of a Ministry.
   Thomas Kennedy, Baltimore, Md.
9. The Harmony of the Christian Doctrines.
   John T. Coit, Buffalo, N. Y.
10. The Perseverance of the Saints.
    Joseph F. Berry, Steubenville, Ohio.
11. An Increase of Spirituality in the Church, essential to Missionary Success.
    William Ireland, Quincy, Ill.
12. Proof of Depravity from Consciousness.
    Hezekiah D. Perry, Monson.
13. The Blessedness of the Righteousness.
    Levi Wheaton, Warwick.
14. The Relation of the Pulpit to the State.
    Ebenezer Cutler, Waterford, Vt.
15. The Millennium, the Result of a Progressive Christianity.
    Silas G. Randall, Middlebury, Vt.
16. The Poetical Character of Pulpit Eloquence.
    Orpheus T. Love, Bear Creek, Vt.
17. Influence of Missions on the Piety of the Churches sustaining them.
    Joseph T. Noyes, Bradford.
18. The Preacher, the Interpreter of the Consciousness of Man.
    Alanson D. Barber, Berkman, N. Y.
19. Syncretism.
    Henry Bushnell, Granville, Ohio.
20. Legal Preaching.
    George H. Newhall, Amherst.
21. The Basis of a True Theory of Christian Polity.
    William U. Coit, Hartford, Ct.
22. Some of the qualities which the Present Time demands in the Pulpit.
    Aaron Clark, Westhampton.
23. The Russian Church.
    Timothy S. Goodman, Jr., Cincinnati, Ohio.
24. The Characteristics of the Future, viewed in their Influence upon the Devotions of the Christian.
    John Parsons, Kennebunkport, Me.
25. Pascal at Port Royal.
    Joshua Cooke, Lewiston, N. Y.
26. Christ Crucified, the Preacher's Highest Theme.
    Nathan B. Rogers, Hopkinton, N. H.
27. The Free Church of Scotland.
    Edmund K. Alden, Randolph.
28. The Doctrine of Divine Influence in its Relations to the Pulpit.
    John W. Harding, East Medway.

PARTING HYMN.

I cannot rest; there comes a sweet and secret whisper to my spirit
Like a dream of night,
That tells me I am on enchanted ground.

Chorus—The voice of my departed Lord,
"Go teach all nations,"
Comes on the night air
And awakes mine ear.

Why live I here? The voice of God are on me,
And I may not stop to play with shadows or pluck earthly flowers,
Till I my weary pilgrimage have done.

Chorus—"The voice," etc.

And I will go!
I may no longer doubt to give up friends and idol hopes,
And every tie that binds my heart to worldly joys.

Chorus—"The voice," etc.

Henceforth then it matters not if storm or sunshine be my earthly lot;
Bitter or sweet my cup,—
I only pray "God make me holy and my spirit nerve for the stern hour of strife."

Chorus—"The voice," etc.

And if one for whom Satan hath struggled as he hath for me,
Should ever reach that blessed shore,
Oh how this heart will flame with gratitude and love!

Chorus—Through ages of eternal years,
Till ever regret
That toil and suffering
Once were mine below.

Those gentlemen whose names are marked with a star were excused from speaking. All the addresses delivered were marked by earnest, vigorous thought, and sound, orthodox theology. "The faith once delivered to the saints" was most ably defended, the pieces giving evidence the most satisfactory, that the friends of a true, biblical system of theology, have no occasion for alarm in reference to the orthodoxy of this institution, the "thousand and one" unfounded suspicions, and rumors to the contrary notwithstanding.

In short, the entire exercises of this anniversary occasion, have been full of interest and instruction to all who have enjoyed them.

Rev. Prof. Phelps will enter upon his duties, at the commencement of the next term of study.

Religious Anniversaries in Paris.

These anniversaries were held in the month of May. The correspondent of the New York Observer states that many pious persons felt anxious at the approach of the religious anniversaries. "Is this the moment," they said, "to occupy ourselves with spiritual things? Public attention has now turned to another quarter. All minds are absorbed in the political and financial affairs of the country. These questions are fundamental, and deeply agitate France. How can it be hoped that there will be calmness and composure enough to listen to the reports of our societies, and to relish these christian festivals?" Some even proposed to omit, this year, the celebration of the anniversaries.

Happily, their advice was not followed. Each of the societies convened its friends as usual, and the result of these meetings has been good. True, the audiences were less numerous than in former years. But the character of the anniversaries was more serious. The reports were brief and pithy; the addresses pertinent and animated. All felt that common-place remarks, ambitious phrases, figures of rhetoric should be left aside, and that the finger should be put upon the sore spot. This state of mind called forth addresses, plain, earnest, and glowing with love.

The receipts of the *Religious Tract Society*, for the last year, were $5,720, and the expenditures $5,450. About 600,000 copies of tracts have been put in circulation in the course of the year, a number quite insufficient for the millions of France.

The receipts of the *Evangelical Society of France*, for the year, were $20,270, and the expenditures $42,052. A great part of the annual report was occupied in recounting the troubles of the Society, and in explaining the steps that had been taken to lessen its expenses. The normal school designed to form female teachers has been closed. It was painful to give up so useful an institution for the education of girls, but this sacrifice was deemed necessary. Even the normal school of teachers has been considerably restricted; the number of pupils is now reduced to thirteen. Several evangelical stations have been left to depend on the donations of their own flocks; the salary of pastors has been stopped, hoping that it will be provided by the churches where they labor.

The success of the society's labors is very gratifying in other respects. Their evangelists have opened in two important towns of the department of Yonne, conferences upon Romanism and Protestantism. A large crowd attended these discussions. The priests were alarmed, and did what they could to prevent the people from attending. Insults, complaints, slanders, all their usual weapons, were employed; but the inhabitants persisted in their design, being desirous to know the objections made by the Reformed Church to the traditions and usages of papery.

In the same department, in eleven communes, the gospel has been preached with much fruit. The inhabitants of the village of E—— have bargained for a chapel. Those of the commune of T—— have purchased a large building, in order to found there a complete establishment, which will unite chapel, school, parsonage and dwelling for the teacher. Similar facts have occurred in the departments of Upper Vienne, Charente, the Straits, &c. Everywhere the gospel meets with a ready access.

There are hamlets which, profiting by the liberty acquired by the revolution of February, have driven away their priests. Their conduct has not been prompted, indeed, by love of christian doctrine. They have put their Romish curates out of doors, because they were tired of their bad manners, avarice and tyrannical spirit. But what ever the motives which governed them, this expulsion of priests is favorable to the progress of evangelization in France; for men cannot be long without some religious worship.

A REMARKABLE MEETING.—The following notice, by an American missionary, of a late meeting in Constantinople, shows the harmonizing tendency of missions:—

"Think of a great union meeting consisting of Armenians, Jews, Americans, English, Scotch, Catholics and Greeks, and all sitting down together at the table of the Lord; Congregationalists, Presbyterians, Lutherans, Baptists, Methodists, baptized Jews, and Protestant Armenians. The elements were distributed by a Jew, a German, and two deacons of the Protestant Armenians. Prayer was offered in three languages—Turkish, English and Armenian. Remarks and exhortations were made in four languages—German, English, Armenian and Turkish. And hymns were sung to the same tune, and at the same moment, in three different languages—Armenian, German and English. The first was Old Hundred, the same that will be sung in the Millenium. There was no confusion, no discord. No one was out of tune. The harmony was perfect, while each with the spirit and understanding, and with the greatest power and might, was singing in his own tongue wherein he was born, or with which he is now familiar, 'The high praises of our God.' The effect was overpowering. 'It was the voice of a great multitude, redeemed out of many nations, kindreds and tongues;' and it rose on high like the sound of many waters. Our chapel was crowded with communicants; and our hearts were filled with emotions too big for utterance."

Colporteurs advancing with Civilization.

WINNEBONNA, WIS., *Aug.* 4, 1848.

MESSRS. EDITORS:—I am now driving the "wagon of civilization," in company with the pioneers of the Far West, in the region of the Indian Reservations. The tide of emigration has advanced until it has reached the limits of the Government lands on the Fox River, running into Green Bay. Here there are many emigrants scattered along the banks of this noble stream, gazing wistfully across to the rich and beautiful lands of the red man, waiting impatiently for a treaty with them, which is expected this Autumn. It warms up my heart to be permitted to scatter the good seed of gospel truth, where but a brief period since, was only a howling wilderness. Every christian should rejoice that it is his privilege, not less than his duty, to aid in sending forth a saving religious influence into every part of the land.

I have been laboring as a colporteur in the service of the American Tract Society, in this portion of Wisconsin, during the past month; I find it a needy and destitute region, yet warmly inviting christian labor. During this time, I have visited 176 families, and found 104 of them deprived of all kinds of books. Among this poor and scattered people I have sold publications worth about $50, and circulated gratuitously over $20 in books and tracts. I have also procured 42 subscribers to the American Messenger. Not one-fourth of the people ever attend any religious exercise, and only a small portion of the children have the advantage of schools. I know of no more efficient mode of spreading religious instruction in this remote country, than by carrying it directly to every man's fireside. I am satisfied a most powerful influence is now exerted upon the minds of the people, where the publications of the Tract Society are circulated. At the West, they are in danger from a cold, heartless religion, or from some strange substitute in the form of fanaticism, engendered by ignorance. A wide circulation of evangelical books or tracts will greatly counteract these evil tendencies, and they are necessary to aid in forming the moral and social character of the people.

Wherever I have journeyed, I have been received with great kindness, and the people have made many sacrifices to obtain books. One man borrowed money of his neighbors for this purpose, and another said he would sell his horse cheap, and take his pay in the volumes of the society. I called recently upon an English woman, living on the extreme verge of the settlement, who said she had no books, and never heard the subject of religion mentioned. She was deeply afflicted by the loss of her husband, and was compelled to labor hard to support a large family. She wanted some books, and having no money, I presented her a volume, in the name of the society. She feelingly expressed her gratitude, and said it was the first religious book she had received since she arrived in this country. Yesterday, a little German boy came to me and wanted the "Peep of Day," in his native tongue. He said he had no money, but his pen-knife, for which he paid three shillings, he would give me for it. This boy was of Roman Catholic parentage. I gave him the book, and left him reading it by the roadside when I passed out of sight. Will not christian generosity enable the society freely to circulate more evangelical books among this needy and enquiring people? A.

Sixty Thousand Dollars!!

The American Board is in debt a fraction short of sixty thousand dollars.

Have they wasted the treasure that has been committed to their trust? Have they been prodigal of the Lord's money? Have they, like the missionaries of Rome, built splendid churches, or prepared expensive garments for the priesthood to wear on certain festivals of the church. Those who have been the almoners of the churches' bounty, have from time to time made only such appropriations, as were absolutely required. Yes, they have been compelled in many instances, for want of funds, to refrain from making those expenditures that were imperiously demanded.

The Board have expended the past year $282,320. What have they done with it? They have sustained their home operations, employed 324 persons sent out from this country, 24 native preachers, 137 native assistants, maintained 11 printing establishments, 7 type foundries, and published 46,173,345 pages. They have now under their care 75 churches, 25,939 church members, 1,848 of whom have been added the past year. The churches among the heathen have been far more blessed than the churches at home. In their educational department, they have sustained 12 seminaries, 18 boarding schools and 302 free schools, containing 11,845 pupils.

This statement of facts answers the question, what they have done with their money. And now it is a grave question that presents itself to every individual member of the three thousand churches, which sustain this Board, shall the work of spreading the gospel among the heathen be retarded, or enlarged? The Board have no funds at their disposal, save what comes from the voluntary offerings of these churches.

Will you, dear brethren, enlarge or diminish your contributions? Shall the debt of the Board be paid, or shall it be increased? Shall a single laborer be recalled from his field, or shall more be sent forth? Shall the schools be disbanded and sent back to heathenism, or shall those already established be strengthened, and new ones gathered? Will every individual member of the churches think of these questions and give a response in view of the day of judgment?

Which is the most Important Society?

Two ladies in London debated the question, which was the most important society, the London Jews' Society, or the London Missionary Society? One advocated the cause of one society, and the other lady that of the other. Each in her own opinion came off victorious. They finally agreed to leave it to a country clergyman of their acquaintance.

After they had stated to him their subject of debate, he informed them that they had a way in the country to settle such difficulties. When the agent of the London Jews' Society visited them to present its claims, they decided that for that day, his society was the most important, and they did what they could for his object. And they did the same for the London Missionary Society. They were not troubled with questions of that kind; they settled them as they came along.

Let this rule be applied to the American Board and it will liquidate its debt and furnish it with funds to sustain and enlarge its operations. At this crisis, the American Board is the most important Society. Its calls for aid are more pressing than those of any kindred association. As its agents go from congregation to congregation soliciting funds to bring up its arrears and sustain its future operations, let this question so be settled that its treasury shall be filled. But $350,000 be the lowest sum that shall flow into the treasury of this institution then it will be decided by the things that are done, that the A. B. C. F. M. is the most important society in this land.

The two Great Cities.

A writer in the Herald of Religious Liberty predicts, that St. Louis is destined, in a very short time, to become one of the greatest, if not altogether the greatest city, on this side of the Atlantic Ocean. He reasons thus:—In 1840 its population was from 30,000 to 35,000; now, within eight years, it from 65,000 to 70,000. According to the present ratio of increase, eight years hence the population will be 140,000; in sixteen years, 280,000; in twenty-four years it will be 560,000. He argues that this ratio of increase will be continued from the position occupied by St. Louis, as "the great city of that great Valley"—*the half way house between the Atlantic and the Pacific*, the British possessions on the North and the Gulf of Mexico on the South.

Governor Bebb has proved that Cincinnati is destined, in less than a century, to become the greatest agricultural, manufacturing and commercial emporium on the continent. He considers, first, her position in relation to these three departments of human labor. Setting out with the principle, that "where the bread is, there will the population be," he states the fact that the population of the United States, has, in fifty years, overrun the calculation of 33 1-3 per cent. increase in each period of ten years. Assuming that the ratio of increase will continue the same during the next hundred years, which he thinks almost certain, he shows that in the year 1950, the population will be 105,134,470. Of this number allowing the Atlantic slope forty millions, and the Pacific slope forty, there will remain, in the great intermediate Valley, *two hundred millions of souls!* Cincinnati has the sources of *food*, of raw materials for *manufacturing*, the artisans and laborers, and the *native power* in her several streams of water, to support and warrant her continued growth.

That Cincinnati will be greater than St. Louis, Gov. Bebb argues,—1st. Because, although the younger city, it has nearly doubled St. Louis in population, and wealth, and productive industry. 2d. Principally because of the absence of slavery from Ohio and its presence in Missouri.

We agree with the sentiments of the writer who predicts the future greatness of St. Louis, that taking these facts and probabilities into consideration, evangelical christians should be exceedingly active and energetic in diffusing light and knowledge in order that the means of grace and a pure christian influence may keep pace with the tremendous strides of those growing cities.

It is the more important that those great centres of influence be occupied vigorously, because errorists, and especially Papists are working most industriously to disseminate their poisonous principles. The Roman clergy of Cincinnati are erecting churches and schools in every part of the city at an immense cost. They understand how to extort from the poor, even from servant girls, immense amounts of money for those purposes. Let Protestants awake, and adopt a wise, far-seeing policy, and carry it out vigorously, looking to the Head of the Church to bless their efforts.

Presbyterian of the West.

Anti-Slavery Sentiment in the Slave-holding States.

It is a great and very prevalent error to suppose that the people of the South are united in opinion on the subject of negro slavery. This opinion has been countenanced by the conduct of members of Congress from slaveholding States, who generally vote together when any measure relating to slavery is introduced into the National Legislature. Those persons who infer from the conduct of such members, that the slaveholding constituencies, there is but one view entertained on the subject of slavery are greatly mistaken. Notwithstanding all the elaborate efforts of southern politicians to defend and justify slavery, every person who has an extensive acquaintance with southern public sentiment is aware of the fact that, by nearly universally, the apologies for slavery are concurred in, the attempts to justify it as a wholesome system, disgust a large portion of slaveholders themselves who do not think the institution justifiable on any other ground than that of necessity, and who, if the question of its introduction into any community now exempt from it were submitted to them, would not hesitate a moment to decide against it. No men are so thoroughly acquainted with the evils of slavery as slaveholders, and in conversation with friends those evils are candidly admitted. We are acquainted with a Mississippi planter, the proprietor of a large number of slaves, who is as earnestly opposed to the extension of slavery as the greatest curse that can be inflicted on a community, as any other person of our acquaintance. We are also acquainted with another Mississippi planter, the proprietor of more than a hundred slaves, who has been a warm politician from his youth up, who refuses to support either of the presidential candidates for whom electoral tickets have been formed in his State, because neither of them is pledged to sustain the Wilmot Proviso. We have but a limited acquaintance with Mississippi cotton planters, but we have no doubt that a large number of them are as heartily opposed to all measures which contemplate either the extension or the perpetuation of slavery as we ourselves are. Our acquaintance and friendship embrace a very large number of Kentucky slaveholders, and there are very few of them who regard slavery with the least degree of favor.

The newspapers published in the most northern slaveholding States denounce northern abolitionists, but at the same time refrain from all remarks that would indicate a belief that slavery is anything but a positive evil. It is not *politic* to publish opinions adverse to slavery in slaveholding States, because the anti-slavery sentiment in those States is not represented in the newspapers. We are in the habit of seeing nearly every newspaper published in Kentucky, and if we had no other means of becoming acquainted with the public sentiment of the State than that afforded by these newspapers, we should conclude that the subject is attracting no attention among our fellow citizens. But we know that such a conclusion would be thoroughly erroneous, for there is scarcely a neighborhood in the State in which slavery is not exciting much discussion, and in which they who are hostile to its continuance among us are not more numerous than those who advocate its perpetuation. The newspapers do not discuss the subject for several reasons: for the first place, they are political papers, and will neither advocate or oppose measures not strictly partisan lest their political influence be jeoparded thereby. Again—as thousands of slaves read the newspapers, it is not thought expedient or proper to discuss the subject in them, as what is published cannot be kept from the slaves. Then also, every paper numbers among its supporters, men who are utterly opposed to agitating the question publicly, and the fear of alienating the support of such is another reason why the newspapers are silent. But be it noticed, that, while our newspapers have nothing to urge in opposition to slavery, they say nothing in its favor.—*Louisville, (Ky.) Examiner.*

BANGOR THEOLOGICAL SEMINARY.—The anniversary of this institution passed off very pleasantly, as we learn from a correspondent of the Christian Mirror. The alumni were addressed by the Rev. Dr. Baird, who occupied an hour with very interesting statements on the religious condition and prospects of Italy. He also addressed the Society of Inquiry on Missions. His subject was, The Extension of Christ's kingdom. Prof. Tyler of Amherst College delivered an admirable address before the Rhetorical Society. His subject was, A Truthful Ministry.

FREE PRESS IN GERMANY.—An intelligent and pious man writes from Germany, that no energetic and united have been the political movements there, that several of the States have already obtained the liberty of the press. "The excitement of the nation," he remarks, "is such as cannot be described. In all the petitions sent to the Governments, one of the claims made is *religious liberty*."

DEATH'S DOINGS.—Seven of the corporate members of the Board have died during the past year. This is an unusual mortality in this body. They had been among the most punctual attendants on the anniversaries of this institution. They were all deeply interested in its prosperity, and contributed to its success by their counsels.

Their associates deeply feel their loss. They have no we trust died in the Lord and their works have followed them. We will praise the Lord for all the good that was accomplished by their instrumentality and for that reigning and conquering grace which took from death its sting and achieved the victory over the grave.

POWER OF MISSIONS TO THE HEATHEN.—Governor Grey of New Zealand, in a letter to the Rev. Walter Lawry, superintendent of the Wesleyan Missions there, has paid a high testimony to the character and importance of the Wesleyan Missions in the Friendly Islands; and Captain Maxwell, of H. M. S. Dido, states, that "the influence of the Wesleyan missionaries at these islands is most powerful, in both spiritual and temporal concerns. Their present position," he adds, "appears to be very similar to that of the missionaries at Tahiti, before the establishment of the French Protectorate." Sir Henry Smith has communicated to Earl Gray the fact of the spontaneous offer of the Kaffir chief, Kreili, to indemnify the Wesleyan Mission, for the loss occasioned by the destruction of the station of Butterworth, which his dependents demolished during the war of 1846. Sir Henry communicating the circumstance, observes,—"This spontaneous act of Kreili bears upon it the impress of superhuman agency: I cannot account for it in any other way."

SUPPRESSION OF JESUITS IN SARDINIA.—The suppression of the Jesuits was carried almost unanimously in the Chamber of Deputies, four Deputies only voting against it. The Redemptionists, the Ladies of the Sacred Heart, and the Oblate (invalids) of the Holy Virgin and St. Charles, have been suppressed. One years delay was given to the Ladies of the Sacred Heart at Chambery, in favor of whom many petitions were presented. It is worthy of remark, that all ecclesiastics who are Deputies voted against the Jesuits. A vessel having carried eleven Jesuits in disguise to Genoa, and the fact being noised abroad, a serious disturbance arose; and the unfortunate refugees were clapped in prison as the only means of rescuing them from the fury of the mob.

☞ The number of children *not born in wedlock* in England in the year 1845 was 38,241, or about 7 per cent of the whole number of births.

The Editors' Table.

SPIRITUAL HEROES; or Sketches of the Puritans, their Characters and Times. By John Stoughton. For sale by B. Perkins & Co., 109 Washington street.

Dr. Hawes says of this volume, "It is written in a style of elegant simplicity, in an excellent christian spirit, and abounds with incidents of thrilling and instructive interest. No portion of English history deserves to be studied with more attention than this."

PRIMARY SCHOOL ARITHMETIC. By James Robinson, author of the American Arithmetic. Published by John P. Jewett & Co., 23 Cornhill.

This is a small treatise on arithmetic, designed for the use of children in primary schools, and well calculated for that purpose.

Commencement Record.

COMMENCEMENT WEEK AT BRUNSWICK.

To the Editors of the Boston Recorder.

Not knowing that any of your correspondents has undertaken to give you a sketch of the exercises of the commencement week at Brunswick, I send you a few statements.

The occasion was one of deep and permanent interest to the friends of literature and religion, in consequence of the completion of certain recent plans for the more full endowment of the college. Fifty thousand dollars had been subscribed at the last commencement, and to this seventeen thousand have recently been added; endow a professorship of natural and revealed theology. This professorship was this week founded, and the Rev. George L. Prentiss of New Bedford was elected to the office. The deep interest felt by the friends of evangelical religion in the welfare of this college, as manifested by these liberal contributions for its endowment, and the ample and judicious provision now made for the moral and religious instruction of the students, are cause of grateful acknowledgment to God, and authorise the hope that this institution will stand among the foremost of our New England colleges, as an ornament, support and defence of the faith of our Puritan fathers. It has a noble field of action, and the best materials for scholars, in the vigorous and hardy sons of Maine. And as the resources of this great State are developed, and her extensive domains are filled with an enterprising and worthy population, it will be honor enough for any institution to have been the channel through which the blessings of science, literature and religion, shall have flowed to them all, from God the giver of every good and perfect gift.

The exercises were opened on Tuesday afternoon by an oration before the Peucinian Society, by Rev. E. Beecher, D.D. of Boston, followed by a poem from Seba Smith, Esq. of New York. The subject of the oration was a contrast of false theories of social progress with the true. The false theories noticed were those of Pantheistic philosophers, the Fourierites and Transdecendental infidels on the one hand, and Roman Catholics and Millennarians on the other. In contrast with these was presented the true theory and progress.

The poem was an imaginative development of the entombment of a living northern warrior with the dead body of a fallow warrior, in a large apartment underground and of a conflict between him and a demon who entered and animated the body, in which he was victorious over the fiend. The close was designedly abrupt, in the midst of highly excited curiosity.

In the evening a lecture was delivered by the same gentleman, on the quadrature of the circle, in which he clearly asserted that this insolvable problem has been solved by a friend of his, gave a general statement of the principles of solution, but as the demonstration itself was not produced, the scientific world will undoubtedly wait until they see it before they believe.

The whole of the next day was occupied by the exercises of the graduating students. Their exercises as a whole were highly satisfactory and reflected great credit on their instructors, giving ample evidence that for thoroughness and completeness of mental culture, this college deserves an honorable place among the first institutions of New England.

In the evening, an oration was delivered by the Rev. John O. Fiske of Bath, before the Athenean Society. His subject was the development of the scholar, first during his education, and then during the labors and conflicts of active life.

On the next forenoon an oration was delivered before the Phi Beta Kappa Society, by the Rev. Ray Palmer of Bath, on the proper mode of studying the great models both of ancient and modern times.

A poem by the Rev. E. Kellogg of Harpswell, concluded the services of the week; his subject was the reminiscences of college life, and other affiliated topics. SPECTATOR.

COMMENCEMENT AT BROWN UNIVERSITY.

From our Correspondent.

PROVIDENCE, *Sept.* 8, 1848.

The commencement of the University in this city has passed off very agreeably. It is the ancient belief of the inhabitants of the city as in most places I believe, where there is a college, that it never rains on commencement day; this year, though the ground was very dry, certainly presented a happy exemplification of the general principle. The number of graduates and literary gentlemen who were present was unusually large, in consequence, perhaps of the increased facilities for reaching the city, which have lately been accomplished. The scene has been one of the most gratifying which the commencement anniversary ever presents.

The anniversaries of the literary societies, attached to the University were this year all held on the day preceding commencement. The oration before the Phi Beta Kappa Society was pronounced by Rev. Dr. Pomroy of Bangor, Me. His subject was a "Comparison of the Ancients and the Moderns," principally in four particulars, education, science, literature and the arts. The orator commenced his discourse by quoting the well-known passage relating to this subject, in Lord Bacon's essay on the advancement of learning, and illustrated each head with much elaborateness and learning. In certain modes of discipline he awarded the palm to the ancients, while in the diffusion of education, and its fitness to the mass of the people, advantage is wholly on the side of the moderns. In science, in literature, saving one or two particular forms, and in the useful arts, the superiority belongs to moderns, but in the fine arts, it belongs with equal clearness to the ancients. The oration as a whole was well conceived, and elaborately constructed, and though perhaps wanting in the sprightliness, which is usually expected on such occasions, was yet received with decided interest and approbation by the audience. This interest was not a little enhanced by several passages which contained allusions to the orator's own observations, during his recent visit to Europe and the East.

On the afternoon of Tuesday, the oration before the two societies of undergraduates was pronounced by Hon. Lafayette S. Foster of Norwich, Conn., and the poem by Charles Thurber, Esq. of Worcester. The oration was a judicious and sensible discourse on the importance of directing one's intellectual labors to some specific object. The view was manly and sound, and illustrated by many interesting examples. The oration was also delivered with unusual ease and grace of manner, which added not a little to the interest with which it was listened to.

The poem was admirably suited to the occasion. It was a humorous and somewhat satirical view of the dignity of man. It set forth those aspects of his character in which dignity is particularly wanting and hit off with admirable spirit the imperfections of his noblest works, and then very happily directed the attention of his audience to the immortal life and the sinless career in a future world, in which their dignity would be presented without alloy. Seldom has a commencement poem been or anywhere been received with more decided approbation.

On Tuesday evening came the address to the Society of Missionary Inquiry, by Rev. Dr. Chee-ver of New York. This is usually delivered in the college chapel, but as we understand on account of the celebrity of the speaker, the audience was invited to assemble in Rev. Dr. Cleaveland's Church. Dr. Cheever's subject was the distinction between faith in God and faith in God's Word. A distinction at first view not entirely obvious, but one which was shown by the orator to be very broad and exceedingly important in its bearings not only upon individual character, but also upon all great efforts for the conversion of the world to christianity. Faith in God alone as it often developes itself gives rise to the piet-ism of the Roman Catholic Church, to the zeal of the fanatic and the devotion of the recluse, while faith in God's Word leads to practical piety, to the fruits of true holiness in the lives of individuals and the efforts of churches. The thought was made exceedingly plain and the doctrine was enforced in a variety of interesting illustrations and applied with great beauty and eloquence to the enterprise of christian missions. The discourse was pervaded by a serious and earnest spirit and was eminently fitted to benefit the young men to whom it was addressed, and was regarded as one of Dr. Cheever's happiest efforts.

On Wednesday the exercises of commencement were held as usual, in the First Baptist Church. The long procession marched at an early hour from the college grounds, and the exercises of the graduating class began at ten o'clock.

The members of the graduating class were thirty in number, of whom twelve only spoke.

The performance of the young gentlemen were listened to with marked attention, by an auditory that completely filled the spacious church. The pieces were all well written, and distinctly, and in some cases eloquently delivered. The subjects and the manner in which they were respectively handled, evinced that discipline and culture which a collegiate education should always bestow, and the spirit which pervaded the pieces, was evidently pure and in harmony with truth, and the higher interests of humanity. The number of speakers was not so large as usual, but the exercises as a whole, were such as afforded unusual satisfaction to the graduates and friends of the college who attended them.

The commencement dinner was this year served in Rhode Island Hall, instead of the old Commons Hall, and seldom has a company sat down to a more delightful entertainment, than was spread in that beautiful room, hung with portraits and adorned on several sides with curious specimens and illustrations of science. The company did not separate till late in the afternoon, passing the time in agreeable reminiscences, and in speeches suited to an occasion of literary festivity. At the close of the dinner the ancient version of the hundredth Psalm was sung as usual, and the graduates left the hall to attend a general meeting of the alumni, at which obituary notices of those who had died within the year were read. There were sixteen in number who were regular graduates and four who had received honorary degrees. A brief outline of the career of each was given, and many a reminiscence of their college days was thus awakened, in the minds of those who were present.

In the evening a large number of graduates and others paid their respects, according to custom, to the President of the University at his hospitable mansion, where in company with their wives and daughters and sisters, they passed the closing hours of the day in a brilliant circle of cultivated society.

Thus terminated the commencement festivities, the chief holiday season of this city and this State. The crowd of visitors who thronged the streets are already gone, but they have borne to their various homes, we cannot doubt, new interests in education, new aspirations for knowledge and truth, and a livelier sense of the value of our institutions of learning, for these are the results which a pleasant commencement season, with all its stirring associations, can seldom fail to produce.

Honorary Degrees.—The honorary degree of Master of Arts was conferred upon William Mitchell of Nantucket and John R. Bartlett of New York. The degree of doctor of divinity upon Rev. Swan L. Pomroy of Bangor, and that of doctor of laws, upon Judge Forbes of Massachusetts, and Chief Justice Greene of Rhode Island. The last three received their education at Providence. We perceive also by the Providence papers that Rev. Dr. Bond of Norwich, Conn. was elected a member of the Board of Fellows of the University.

W. G.

Meeting of the American Board.

The American Board of Commissioners for Foreign Missions met, for the celebration of its thirty-ninth anniversary, in Tremont Temple, on Tuesday, at 4 o'clock, P. M.

CORPORATE MEMBERS PRESENT.

Hon. Theodore Frelinghuysen, Rev. Samuel H. Cox, D. D.
" James G. Hamner, D. D. Rev. Leonard Woods, D. D.
Rev. Joel Hawes, D. D., Rev. John Wood.
Henry Hill, Esq. Charles M. Lee, Esq.
Rev. George E. Pierce, D. D. Rev. Z. S. Barstow, D. D.
Hon. Reuben H. Walworth, LL. D. " Nath. Porter, D. D.
" Seth Terry. " Joseph Story.
" William Boeing. " Thomas De Witt, D. D.
Rev. Chauncy Eddy. " C. A. Goodrich, D. D.
" Sewall Emery, D. D. " Joshua Bates, D. D.
" Seth B. Treat. Rev. Richard S. Storrs, D. D.
Hon. William J. Hubbard. " Sylvester Holmes, D. D.
Rev. Justin Edwards, D. D. " Charles Mills Ewer.
" Horatio Bardwell. " Hemon Humphrey, D. D.
" David L. Ogden. " Nehemiah Adams, D. D.
" Mark Tucker, D. D. " D.
" Daniel Dana, D. D. John Tappan, Esq.
" Willard Child, D. D. Rev. William Allen, D. D.
" Reb. B. Edwards, D. D. " John S. Young.
" Mark Hopkins, D. D. Henry White, Esq.
" Isaac Ferris, D. D. Rev. William Jenks, D. D.
" Silas Aiken. H. H. Sawtell, Esq.
" William Adams, D. D. Rev. J. L. Ellingwood.
W. W. Chester, Esq. Charles Stoddard, Esq.
Rev. H. B.

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...H. Hawes, D. D.,	Rev. John Wheelwright.
...el, Esq.	Charles M. Lee, Esq.
...rge E. Pierce, D. Rev. Z. S. Barstow	
...ben H. Walworth,	" N. S. S. Beman, D. D.
	" Noah Porter, D. D.
	" Joseph Sleeper.
...Terry.	" Thomas De Witt, D. D.
...lam Darling.	" C. A. Goodrich, D. D.
...ancis Kelly.	" Joshua Bates, D. D.
...n L. Pomroy, D.D.	Ebenezer Alden, M. D.
...ah H. Trent.	Rev. Richard S. Storrs, D. D.
...illiam J. Hubbard.	"
...ron Edwards, D. D.	" Sylvester Holmes.
...es G. Hanmer, D.	Charles Mills, Esq.
	Rev. Hemân Humphrey, D. D.
...ettus Bardwell.	"
...el L. Ogden.	" Nehemiah Adams, D. D.
...k Tucker, D. D.	"
...uel Dana, D. D.	John Tappan, Esq.
...fred Child, D. D.	Rev. William Allen, D. D.
...n H. Edwards D. D.	" John K. Young.
...rs Stockton, D. D.	Henry White, Esq.
...s Ferris, D. D.	Rev. William Jenks, D. D.
...s Aiken.	H. H. Seelye, Esq.
...iam Adams, D. D.	Rev. J. L. Ellingwood,
...el Chester, Esq.	Charles Stoddard, Esq.
...R. Hooker,	Rev. Alfred Ely, D. D.
...D. Eddy, D. D.	" Elipha'et. Gillet, D. D.
...n Walker.	" Asa Cummings, D. D.
...mond Bacon, D. D.	Hon. Linus Child.
...ha Vale, D. D.	Thomas Bradlee, Esq.
...omas Shepard.	Rev. David Magie, D. D.
...omas Snell, D. D.	Horace Holden, Esq.
...illiam Patton, D. D.	Rev. Benjamin Tappan, D.D.
...omas H. Skinner,	Hon. E. Parker.
	Rev. R. Anderson, D. D.
...ward Robinson, D.D.	Hon. H. W. Taylor.
...han Lord, D. D.	Rev. E. W. Hooker, D. D.
...ert Barnes, D. D.	" Benj. C. Taylor, D. D.

Theodore Frelinghuysen took the Chair ...was offered by Rev. Dr. Snell of North ...ld. Rev. Selden Haynes of New York, ...pointed Assistant Recording Secretary. ...ecretary, Rev. Samuel M. Worcester of ...read the minutes of the last annual meet... Messrs. Adams, Bingham and Beecher ...ity, McLean of New York, and Taylor of ...rsey, were appointed a Committee of Ar...ents.

...notion of Rev. Dr. Hawes of Hartford, it ...ded that a committee to consist of five ... be appointed, to whom all matters be ... previously to their being presented to the ... Rev. Dr. Hawes, Chancellor Walworth, ... Pomroy, Linus Child, Esq., and Rev. Mr. ..., were appointed this committee.

Treasurer, Henry Hill, Esq., presented his ... report, from which it appeared that the re... of the Board for the year, had been, $251,096 ... expenditures $282,320, leaving a balance ... the Board of $28,273, which added to the ...ing the previous year, makes the whole in...ence of the Board $93,000. The treasurer's ...was referred to a committee consisting of ... Darling and others.

Dr. Anderson presented a special report ... Prudential Committee, prepared in ac...ce with the following resolution adopted at ... annual meeting of the Board.

...lved, That the Prudential Committee be re... to present a written report, at the next ... meeting, on the nature and extent of the ... which is to be exercised over the mission... under the care of the Board; and the moral ...sibility of the Board for the nature of the ...ng of the missionaries, and for the charac... the churches.

...report, which is a long, elaborate, and able ...ent, was presented in a printed form. That ... of it which discusses the question of ... in any of the mission churches, we trans... our columns.

...have the committee any hesitancy in ma... at, since the gospel was so preached by the ...tes as ultimately to root out the most exten... and terrible system of slavery the world has ...ver seen, so ought missionaries now, in times ...ve within the range of their own discre... to hold up the doctrines, duties and spirit ... gospel, that it shall have the same benefi... tendency on the social condition of the hea...

...writer of unquestioned opposition to slavery, ...ose discriminating pen the Board is indebt... justly remarked, that it would seem to be ... the discretion of a missionary in a slave... community, whether he will attack slavery ...pecially, and by name, or "whether he will ...t some one or more of the things which ...essarily into it, and the wrong of which ... the actual circumstances of the hearer ... Some will be convincing power upon ...science of the slaveholder."

...ery is, indeed, at variance with the princi... of the christian religion, and must disappear ... community, in proportion as the gospel ...pon the understandings and the hearts of ...

But the Board and its missionaries are re... to moral means, and "have never had ... opportunity to exert their appropriate ...ce. Missionaries should be emp oyed who ... confidence, and then confidence should be ...ed in them; nor should results be required, ...h are beyond the power of their labors to ...ce. Many things which, at first, it might ...desirable for the Board to do, are found, on ... subject of slavery, to lie entirely beyond its jurisdic... that to attempt them would be useless, ... ruinous usurpation. Nor is the Board at ... to withdraw its confidence from missiona... because of such differences of opinion among ...as are generally found and freely tolerated ...olyteries, councils, associations, and other ... here at home.

...[The Board's] responsibility, in respect to the ...e of slavery in several of the Indian church... some peculiar modifications in the circum...es of the case. The incipient measures for ...mation of churches among the Cherokees ...hactaws, were taken thirty years ago—long ... the subject of slavery came up for discus... among the churches at home. God was soon ...ed bountifully to renew the hearts of a number ...ng the Indians, and, upon giving credi... evidence of piety, they were received into ...urch. What the missionaries could then have ...lied they perceived all the bearings of that ...; are slaveholding whites without, who are ...ed to take an interest in continuing slavery ... them, and slaveholding whites within, ...ed to Indian wives, and thus become a part ... nation; and their churches are organized ...gregationally in one tribe, and Presbyterially ...ther. So that the missionaries, in their intro... themselves, are obliged at once to depend whol... instruction and permission for their infin... on the churches under their care. The re... liberty of those churches is to be respect... We should stand firm in support of our ...ples as to the rights of churches. Those ...ches are able to produce conviction— ...ever desirable it may be that they should do ... the churches in the one case, and the members ... other, will vote in opposition to their views. ...admitted, however, that the missionaries ... do all in their power, in the exercise of ... best discretion, to lead those churches and ...e to a right appreciation of their duty in ... matter; and that they should exert a direct in... on at their doors tending to eradicate the evil of ..., as well as all other evils, from the church... their care. But it is obvious, that the ..., and the missionaries under its direction, ...not precisely the same degree of responsibili... the existence of slavery in the churches ...ferred to, that they would have in respect ...ches yet to be formed among the tribes of ...ern continent, or were churches now to ...med, for the first time, among the Indians ...

...w long we should bear with mission church... at do not come up to our standard of duty, ...we even greatly try our spirits, is what the ...tice are not able to decide. But they can... that what we should imitate the example of ...who "causeth his sun to rise on the evil and ... good, and sendeth rain on the just and on ... just;" and who "so loved the world that ...he his only begotten Son, that whosoever be... in him, should not perish, but have ever... life;" and who "is long-suffering to us... and willing that any should perish, but that ...

...d William Smyth.

all should come to repentance." We need an abounding charity, a most Christ like feeling, when we come to the question of withdrawing our support from churches we have gathered among the heathen, because they are slow in rising to our standard of christian excellence. Should their deficiency be in any measure owing to our lack of knowledge on the subject, when we commenced our labors among them, it will strengthen our motives for forbearance. Before deciding a question so momentious to the interests of souls, and to our own future peace of conscience, it would be well to see whether we do not find in those churches the same spiritual results, the same living christianity, and the same moral degree, that existed in the churches planted and nurtured by the apostles; and whether the Lord Jesus does not bless them with outpourings of his Holy Spirit, though they cannot yet be persuaded, in all important respects, to follow us.

We should remember, that none of us are principals in this work of missions. The work is Christ's, not ours, and we are all his servants, to do his will. And if we look into our own churches, and consider their manifold imperfections, we shall find abundant cause for charity and forbearance in respect to all churches gathered among the heathen; and if we study the intellectual and moral condition of the pagan world, we shall only marvel that the first generation of converts from heathenism can be so far raised in the scale of christian morals and general excellence of character.

Rev. Dr. Anderson and Rev. Mr. Trest read an abstract of the Annual Report, which we shall publish at length next week. At 5 1-2 o'clock, the meeting adjourned to 7 1-2 o'clock.

The evening services commenced in the Tremont Temple at 7 1-2 o'clock. The usual introductory services were conducted by Rev. Erskine Mason of New York. The annual sermon, a very impressive discourse, was preached by Rev. Dr. Ferris of New York. The text was the sublime petition in the Lord's prayer; "Thy kingdom come!"

1. Our object, the spread of the kingdom of righteousness in the whole earth, is commended by the highest authority in the universe. There are two kingdoms of God;—that kingdom of divine Providence which has always existed in its influence from the beginning;—and that kingdom of grace, which began with Jesus, and is continued and extended by a succession of laborers to this time. This is our work, which has the highest of all sanctions. It is God's work. It is right.

2. This object, commended by our Lord, is presented as one of vast importance. The prayer from which the text is taken we regard as our model prayer. Its order means something. It is evidently framed on the principle of the divine law, in which the commandments relating to our duties to God, are placed first in order as first in magnitude and importance. So in this prayer, the kingdom and glory of God occupy the foreground. God glorified and the race made happy, presents an object which is comprehensive of all good.

3. This object so commended by our Lord as of paramount interest, is of common interest. The "our" and the "us" in this beautiful prayer, indicate that the coming of the kingdom is a matter of equal interest to the whole family of faith; not to ministers only, but to all who hope in the gospel. It belongs not even to the missionary himself more than to all who learn this prayer. Though we are celebrating the thirty ninth anniversary of this Society, the church is not yet half waked up to her true interest in this matter.

4. Our Lord, by the very form in which he has put the matter in this model prayer, has made it the duty of every one, not only to pray, but to labor in its behalf. God might do the work omnipotently, but he calls his people to active co-operation in the kingdom in which he ever operates through means. When a man prays for a thing, he is committed to exert himself for that thing. Thus when we pray for "daily bread," we are not to commit the matter entirely to Providence, but are also to use proper means. And the like principle applies to this petition in the same prayer. Every christian must take a part in the work, either by going himself, or by helping to send them that can and will go. Those who stay at home, are bound to sustain those who at a greater cost go forth to perform the duty of the whole church. The missionary cause ought not to be regarded as a graceful appendage to the church; but as an integral part of the life and duty of every one who prays, "Thy kingdom come." It is inviting God, to offer this prayer, and yet do nothing that his kingdom may come.

5. In this work we must look to and depend on the power of God. Else why this prayer? There is nothing in this to enervate our activity. The petition sures to do all that he can, and to lay at the feet of God. This our missionary brethren do; and among them far away we find some of the brightest examples of this union of piety and humility. Though our work is not all done in our day, we are warranted to expect great things in our own day, and we do behold them falling together our strength while we pray, let us say, "Thy kingdom come;" and to God be all the glory Amen!

The services were closed with prayer by Rev. Dr. Child of Lowell.

On Wednesday morning, a prayer meeting was held at the Central Church, from 8 to 9 o'clock. Rev. Dr. Cox of Brooklyn, N. Y. presided. The church was filled to its utmost capacity. Rev. Messrs. Humphrey, Hawes, Barnes and Patton lead in the devotional services. Dr. Cox made some remarks upon the promises of God, as an encouragement to labor for the conversion of the world. No matter what obstacles interposed, God's Word would accomplish that which he pleased, and prosper in the thing whereunto he sent it.

The business meeting of the Board was resumed, in the Tremont Temple, at half past 9 o'clock. After prayer by Rev. Dr. Pierce of Ohio, the minutes of the preceding session were read by Rev. Dr. Worcester of Salem, the Recording Secretary. The roll of corporate and honorary members was read by Rev. Mr. Haynes of New York, Assistant Secretary for the meeting. The reading of the abstract of the Annual Report, by the Secretaries, was resumed.

A special report of the Prudential Committee on the relations of the Board to the subject of slavery in the mission churches, among the Cherokee and Choctaw nations, was then read. It embraced a report from Rev. Mr. Treat, containing the result of his visit to those missions.

It is probable that slavery was introduced among the Indian tribes by white men, about a century ago. The character of slavery among them is essentially what it is among the whites. As to the number of slaves, it is difficult to be ascertained; but it appears to be about one slave to ten of the Indians. They are probably increasing in numbers, and are generally well treated. They are much more on a footing of equality with their owners, and are generally in a better condition than the same class in the slave States. The laws forbid the instruction of negroes, free or slave; and deprive them of certain descriptions of property. Free negroes, not born in the nation, are liable to expulsion. Abolitionists are also excluded. The influence of slavery is as bad among the Indians as it is elsewhere. Two-thirds of the whiskey brought into the Choctaw nation is brought by the slaves.

The influence of christianity has been very beneficial in improving the condition and character of the blacks. A large number of the slaves are members of the churches; more of them, in proportion to their numbers, than of the Indians. The most of the Indians have no direct interest in slavery. The slaveholders are mostly whites, or half blacks. The slaveholders in the neighboring States will not suffer emancipation among the Indians. The latter will probably never attempt such a thing till it is effected in the adjacent States.

The missionaries are mostly northern men, with northern principles. They were first admitted by the Indians, not for the sake of the gospel, but of prospective educational advantages for their children. The intercourse of the Indians with whites, is almost exclusively confined to the people of the adjacent slaveholding States, and from these they obtain their ideas on the subject. The missionaries, under these circumstances, felt bound to follow as their rule of duty in reference to this subject, the examples of the apostles in a similar state of things. Slaveholding converts received no instructions materially different from other converts: and they are not excluded from admission to the churches. Any different course would be fatal to the existence of the missions. In the Cherokee churches, there are 237 members; of whom 24 are slaveholders, and 23 are slaves. In the Choctaw churches there are 872 members; of whom 38 are slaveholders, and 104 are slaves. No cases were known calling for the exercise of discipline on account of ill-treatment of slaves. Prior to 1826, some slaves were bought for service in the mission families with the privilege of purchasing their freedom by their labors; and some thus earned their freedom. Since that year, the committee have entirely interdicted the practice. In the Cherokee mission Mr. Treat found but one slave employed who was hired at his own earnest request. In the Choctaw missions, about ten are thus employed. There is but one of the missionaries who occupies the relation of a slaveholder; and he only for the purpose of protecting two slaves who have earned their freedom, and will have it whenever they choose to claim it.

An official communication from the missionaries among the Cherokees to Mr. Treat, was then read. It was herein stated, that their churches govern themselves, and the missionaries, though strongly opposed to the institution of slavery, cannot control them. They state, that any attempt to make this question a test of piety or condition of communion, would put an end to the work of missions among the tribe; and that the missionaries cannot, in conscience, make the attempt. Another communication from the Choctaw mission to the same general effect, was read. An extended reply by Mr. Treat to the communication from the Choctaw mission was next presented. It disclaims all desire on the part of the Prudential committee to dictate to the mission churches in ecclesiastical matters, or any wish that the missionaries should depart from their proper ministerial work, or any purpose to work any ecclesiastical power over them as ministers of the gospel. The committee regard the system of domestic slavery as always and everywhere sinful; but they do not think that every act and instance of slaveholding is necessarily wrong. Still the opinion is very decidedly expressed, that the missionaries have not fully discharged their duty in the premises, and they are urged to take further measures, and especially to discontinue the practice of hiring slave labor.

A brief reply to the communication from the Cherokee mission was also submitted. This reply contains a copy of that to the Choctaw mission. On motion of Chancellor Walworth, the whole matter was referred to a committee composed of Messrs. Beman, Barnes, DeWitt, Hawes, McGee, Darling and White.

On motion of Dr. Hawes, the appeal of Dr. Paxton was referred to a committee consisting of Hon. S. T. Williams, Rev. A. D. Foster, Dr. J. Edwards, Dr. Pond, and R. T. Harris, Esq.

Messrs. Edwards, Pond, Skinner, Goodrich, W. J. Hubbard, and Barnes were appointed a committee on officers and new corporate members of the Board.

On Wednesday afternoon, there was some discussion upon the Special Report presented by the Prudential Committee, which was participated in by Dr. Anderson, Pres. Blanchard, Dr. Beman, Dr. Justin Edwards, Dr. DeWitt, and Chancellor Walworth. Dr. Bates moved that the whole subject be laid upon the table, which motion was carried.

An affecting letter from Rev. David Greene was read, in which, on account of ill health, he declined a re-election as one of the secretaries of the Board.

News by the Hibernia.

The Royal Mail Steamer Hibernia arrived at this port, on Friday morning. She brings the distressing intelligence of the loss, by fire, of the packet ship Ocean Monarch, attended with a heart-rending destruction of human life. We copy from Wilmer & Smith's Times an account of this awful disaster.

Never, in our experience as journalists, has it been our lot to record a more painful or melancholy catastrophe than the complete destruction of the fine Boston packet ship Ocean Monarch, Captain Marshall, which took place off the port of Liverpool on Thursday last. That noble ship has become a prey to fire, and an awful sacrifice of human life has taken place.

As the subject is one of heart-rending and melancholy interest, we have endeavored to collect the most ample details respecting its origin, progress, and results, as we are sure that both our transatlantic and home readers will peruse the same with much anxiety.

We have waited upon Captain Murdoch, and from him we have the following

OFFICIAL STATEMENT.

The Ocean Monarch, 1300 tons burthen, left the Mersey early on Thursday, with about 380 souls on board, including the crew and passengers. We discharged the pilot about 8 o'clock. We incident worthy of note occurred until we arrived off the Orrasbead, at which time it was nearly 12 o'clock. Orders were given to tack ship, and while hauling the main yard it was stated that one of the steerage passengers had made a fire in one of the ventilators without reflection. I immediately sent the steward and another to get it extinguished the fire soon being up the delinquent was found out. Immediately after this one of the cabin passengers came on deck and stated that the cabin was full of smoke, which was coming from below. On hearing this I ran down to ascertain the position of affairs, and found that the ship was actually on fire. I then hurried back to the deck, and gave orders to put the vessel before the wind in order to lessen the draft, but the flames with a rush, almost as instantaneous as lightning, burst forth, and in less than five minutes the whole stern of the ship was completely enveloped in the fiery element. I then gave orders to have the ship brought to the wind. All was now a scene of the most utmost confusion, noise and disorder. My orders could not be heard. Despair had seized almost every soul on board. The scene which presented itself was most awful to contemplate, much less to look upon.

The flames were bursting with immense fury from the stern and centre of the vessel. So great was the heat in these parts that the passengers, male and female, men, women and children, were driven to the forepart of the vessel. Their piercing, heart-rending shrieks for aid were carried by the breeze across the dark blue waves. In their maddened despair women jumped overboard with their offspring in their arms, and sank to rise no more. Men followed their wives in frenzy and were lost. Groups of men, women and children also precipitated themselves into the water, in the vain hope of self-preservation, but the waters closed over many of them forever, and fearfully realized the inspired declaration that "in the midst of life we are in death." In vain did I entreat and beg of the passengers to be composed. I pointed out to them, that there were several vessels around us, and that, if they preserved order, they would all be saved; that although the case was desperate it was not hopeless. It was of no avail. Howls of lamentation, and cries for help, were the only answers which I could obtain to my entreaties. Finding that every effort which I made was unavailing, and that nothing could be done to avoid the total destruction of the ship, in consequence of my orders not being heard, I directed that the anchors should be let go, so as to allow the ship to get her head to the wind, and thus, if possible, confine the flames to the stern. In a few minutes the mizen-mast went overboard—a few minutes more, and the main-mast shared the same fate. There yet remained the foremast. As the fire was making its way to the forepart of the vessel, the passengers and crew, of course, crowded still further forward. To the jibboom guest were overboard, snapping the fastenings of the jibboom, which, with its load of human beings dropped into the water amidst the most heart-rending scenes, both of those up board and those who were falling into the water. Some of the poor creatures were enabled again to reach the vessel, others floated away on spars, but many met with a watery grave.

Meantime, I gave orders to get the ship's boats afloat. Two were got overboard, and while in the act of getting the others ready, and cutting away the lashings, the fire reached them, and they were immediately enveloped in flames. On seeing this the passengers became more unmanageable than ever. It was a painful moment. The shrieks of terror and alarm baffle all description. Maddened by despair, and in the vain hope of being rescued they knew not how, numbers again jumped overboard. Seeing their sad plight, and the awful sacrifice of life which was going on, despite of every effort which I made, I gave direction to throw every unusable article overboard, so that those who had left the ship might cling by them and help arrived.

The Queen of the Ocean yacht was the first to come to our assistance. Her owner, Mr. Thomas Littledale, with whom were Sir Thomas Herkets, Mr. Tobin, Mr. Palk, and Mr. Aufrere, ordered the boat to be lowered, and proceeded with an alacrity and zeal, aided by the gentlemen named and the crew of the craft, to pick up all within their reach. I may just here observe that the last thing which I did was to throw over a topgallant-yard, made fast with a rope, to keep it along side. The carpenter and one or two of the men assisted me to do this, and then I told those who could hear me to jump over board and cling to the spar. A good many obeyed my directions. At this time I was surrounded on all sides, both fore and aft, by the flames, and seeing no possible chance of escape if I remained for a moment longer, I followed the spar I had sent overboard. Several seized hold of the same spar. I entreated some of them to let go, or all would perish, and showed them the example by swimming to a plank, by which I was enabled to sustain myself for about half an hour in the water, when I was picked up by the Queen of the Ocean.

The Brazilian steam-frigate Affonso, the Prince of Wales, coasting steamer, and the New York packet-ship New World, after some time, came up and rendered effective service.

The Queen of the Ocean remained alongside till the last o'clock. At that time the vessel was burnt near to the water's edge, and there were only a few of the passengers on board, several boats alongside endeavored to take them off.

Finding that the yacht could do no more, Mr. Littledale ordered her to start for Liverpool, where we arrived about seven o'clock in the evening.

Although I did not see the part taken by the officers and distinguished party on board the Brazilian frigate, yet I am bound to return them my grateful thanks for the lives of so many human beings from a watery grave, or the still more fearful death by fire. Of Mr. Littledale, and his company and crew, I know not how to speak; their conduct is beyond all praise. May he in whose hands are the issues of life and death, grant them in another and a better world the full reward which such philanthropy and benevolent conduct eminently deserves.

Of the origin of the fire, I cannot, at present, say. My mind has not yet been so fully composed as to enable me to investigate, with accuracy, the probability of the various conjectures which are afloat. At present, I am inclined to say that it arose from some of the passengers smoking in the steerage, contrary to orders.

The Ocean Monarch had a very valuable cargo, the freight of which, together with the passage-money, amounted to about £7,000.

JAMES MURDOCH,
Commander of the Ocean Monarch.

At the time the fire broke out, the ship was about thirty seven miles from Liverpool, and she burned up entirely in mid-day and pleasant weather.

The exact number of passengers on board the ship is said to have been as follows:—

Steerage passengers, 322; 24 cabin, do. 22; 1st cabin, do. 9; Doctor, 1; crew, 47. Total, 401 souls. There had been saved, so far as heard from up to the 26th, as follows:—By the Queen of the Ocean, 72; steamer Affonso, 160; smack, 16; Prince of Wales, 20. Total, 228. The number of individuals who have perished or are unaccounted for, is consequently *one hundred and seventy-three!*

The Journal gives the following as a correct list of the cabin passengers saved:—

N. Southworth, artist, of this city; George Cregg of Salem; James K. Fellowes of Lowell; Alexander B. Dow and wife, of Ryegate, Vt; Thos. McHenry of New Orleans.

The Ocean Monarch belonged to Train & Co's line of Liverpool packet ships, and was a splendid specimen of sea architecture. She was the largest merchant vessel entering this port—her burthen being 1200 tons—and was second in size to the New World of New York, the largest American ship afloat. She was built last year at McKay's yard, East Boston, and cost about $80,000.

England.

There is an organized scheme amongst the Chartists and Irish Confederates in the country to disturb the public peace. In Lancashire, forty six persons were included in one indictment for conspiracy, and committed for trial. At Ashton and Manchester, the arming of Chartists has proceeded to a great extent, but the most energetic measures were taken by the government to prevent further disturbances. Everything is more tranquil.

Ireland.

The excitement in Ireland has settled down into a half sullen, anxious and most unsatisfactory state. The Queen's troops retain possession of all the important points in the south, with the certainty that, during the whole of the approaching Winter, the most rigorous military and police regulations will be enforced, and that at any attempt at organizing clubs, and otherwise thwarting the endeavors of the Executive to maintain tranquility, will be instantly repressed. Almost all the London journals, supported by powerful men in Parliament, are calling upon the Government to establish a court-martial, in order that the great palladium of liberty, "trial by jury," may not be endangered by such a course as some individual jurymen have adopted.

Arrests continue to be made. The condition of the laboring classes is deplorable. The accounts from all parts of Ireland respecting the potatoe crop are alarming. In the southern counties the disease has exhibited itself in the most unmistakeable form in almost every locality. Ill-fated Skibbereen seems threatened with fresh calamities, the destruction in that quarter being most extensive.

The Times of the 25th states that Lord John Russell will start for Dublin in a day or two, "not to supersede, nor to control, nor to direct Lord Clarendon; but to observe the state of that distracted island, to see its real grievances, to examine their causes, and to confer upon their remedies."

France.

Events in France are proceeding silently and almost imperceptibly towards some violent catastrophe, which will test the strength of the present form of government. All Europe has been amazed at the disclosures which have been made by the publication of the report on the late insurrections. Never, in the history of the world, has such a mass of filly, crime, secret villainy and open violence, infatuation and reckless daring been presented to the eyes of the entire population, from the vast prolixity of the report, which occupies three huge volumes, to give to our readers anything like a summary of the contents; we must limit ourselves to describing the effect which the perusal has produced in our minds. MM. Arago, Cavaignac, Lamartine, Ledru Rollin, Caussidiere, Marrast, and all the chief actors in the revolution, have severally been examined; and it is impossible, from the concurrent testimony of almost all, that the revolution was effected by a combination of the lowest of the people, chiefly connected with the National and Reforme newspapers. The money raised by loans and taxes has been squandered amongst the vilest of mankind, for the double purpose of creating terror and alarm in Paris, whenever a political point was to be carried, and for a still more mischievous purpose of propagandism in foreign parts. The evidence given is loose, vague, and desultory. Each witness represents a principle. You see the purest principles of Republicanism and order in Arago, Marrast, and one or two others. Lamartine figures like a weak, double-faced, half-cracked poet, who would be a politician, whilst he is the dupe of those around him, and of his own vanity.

If Caussidiere, Louis Blanc and Ledru Rollin escape conviction of treason, we will not say against royalty, but against the Republic, then, all government in France is a downright farce.

Cheno, a police officer of the vilest character, proves the collusion between Ledru Rollin, Lamartine, Louis Blanc, Caussidiere with Raspail, Sobrier, and the Red Republicans. The evidence of Cavaignac leaves a painful impression. He is openly charged with leaving Paris defenceless by the insufficiency of troops, and his explanations are not satisfactory. Ledru Rollin, if the evidence is to be believed, has taken care of the future, and has contrived to remit about £14,000 sterling to London, for investment in the funds.

The most extensive military arrangements are continually in force to suppress any disorders in Paris; the Garde Mobile, in large detachments, parade the city, and numerous are industriously circulated, that the Red Republicans and the Legitimists have coalesced, with a view to bring about a counter revolution.

Our latest news from Paris describes the general alarm which prevails that a legitimist outbreak is at hand. The cause of royalty is gaining ground in many departments, whilst at Avignon, the late Imperialists are taking place, with cries of "*Vive Barbes!*" "*Vive Blanqui!*" "*Vive Robespierre!*" We still have our doubts respecting the character of the threatened outbreak; we deem it far more probable that the agents of the Government, or the parties in the National Assembly circulate these reports for their own political ends.

There are eleven vacancies in the Assembly, the writs having been stopped by Cavaignac, a bold step. He has promised to renew them. It is said Guizot would be returned for Bordeaux.

The position of the Bank of France, with regard to its stock of bullion, still improves, a sum of nearly five millions of francs having been added by the last accounts. The trade at Havre is still reported to be in an improving state; but the uncertainty of the issue of political affairs at Paris still impedes the ordinary course of trade.

The question of the property of the Orleans family was under consideration in the Council of Ministers on the 24th. The Government is opposed to all confiscation, but it fears that the possession of so great a fortune might confer a dangerous power of exciting troubles and disorders in France. A suggestion has, therefore, been entertained, to guarantee to the members of the family, on the security of the state, a monthly salary, in lieu of their revenues.

The Government has suppressed four newspapers, Le Représentant du Peuple, the journal of M. Proudhon; Le Vrais Republique, the journal of M. Thore; Le Pere Duchene, and Le Lampion.

Germany.

In Germany, the festivities of Cologne have brought the Vicar-General of the Archbishop and the King of Prussia upon the scene together; but no perceptible political results have flowed from their communication. All is calm and apparent tranquility to catch the breeze of popularity, but the real aim and objects of the great leaders are still hid in the perspective. The Vicar-General has despatched ambassadors to the principal courts of Europe. Another insurrection had broken out in Warsaw, and on the Russian frontier which was put down after a conflict of five hours.

Russia.

The Emperor of Russia seems disposed to recognize the new Republic of France, and has consented to receive a diplomatist from General Cavaignac. Count Ledfot has left Paris for St. Petersburgh as the envoy of the Republic. Hungary and Austria appear to be on the eve of a general war. Other important arrangements seem to be going on far the purpose of civil war.

Italy.

In Italy all is still in confusion and alarm. The Genoese, seem resolved to leave a struggle for their independence, and have spoken of Charles Albert. The city, is being placed in a formidable state of defence, and the people are destroying the two celebrated forts which menace the town. In a month they will be razed to the ground. The Austrians have possession of Bergamo, Brescia and Como. Milan has been respected by the Austriane. Garibaldi, the Italian general, has retired into Savigrand, after some vain attempt to cope with a body of Austrians. In Venice all is confusion. All these troubles will be put a stop to if the main question of Lombardy is satisfactorily, or at least peaceably, settled. Rome continues in a state of great excitement. The advance of General Welden into the Papal State has increased the previous breach which existed between the Pope and his subjects, and great distrust prevails. General Welden has withdrawn his troops. Radetsky seems securing his position in Milan. At Naples there seems to be no longer any apprehension of English interference with the expedition against Sicily. The King has proposed, under the alternative of bombarding Messina and Palermo, that his son shall be named King of Sicily, independent of Naples; the constitution of 1812, as modified by the Sicilians, to be adopted; an alliance and defensive alliance; and a liberal treaty of commerce and navigation. In the meantime the most vigorous preparations are in progress for the invasion of the island. The English squadron was still at Castellamare.

The Cholera in Egypt.—The cholera has declared itself throughout Egypt with more or less intensity. It began to make its appearance towards the middle of July, at Tenish, a city of the Delta, where 165,000 persons were assembled on a pilgrimage from all parts of Egypt and Syria to celebrate the birth-day of Mahomet. In Cairo the last week in July, there were 300 cases a day, and 120 at Alexandria. There had been at Tanlah before the dispersion of the Pilgrims 3000 died of cholera. Ibrahim Pacha who might have been expected to have shown more courage, was alarmed at the appearance of the cholera, and started for Rhodes on a ship of the line, taking with him all the Egyptian Squadron. Abbas Pacha, Governor of Cairo, had taken refuge in Upper Egypt.

Weekly Summary.

Culpable Carelessness.—The Journal states that a young child, between two and three years of age, the only son of Mr. Daniel S. Ford, one of the publishers of the Christian Reflector and Watchman, residing at No. 31 Brighton street, came to a most melancholy and untimely end on Saturday afternoon last, in consequence of a blunder in putting up a prescription at the apothecary shop of Mr. G. Blackmer, corner of Bolton and Leverett streets. The boy (who was a remarkably bright and forward little fellow) had been sick with slow fever, and the attending physician when he called to see him that day, left a prescription to be administered, which was taken to Mr. Blackmer's, and there prepared; but in place of rhubarb, opium to the amount of five grains was added to the other ingredients. The medicine was given to the child as had been directed by the doctor, and he was laid in his cradle asleep; soon after, his appointments alarmed his mother, and a physician was called in. It was too late, however, to remedy the error, and the child died in about an hour and a half. It is but justice to the attending physician to state that the prescription was perfectly legible.

Cheshire Railroad.—The work on the Cheshire Railroad, above Keene, is we learn from the Republican, is being pushed forward as fast as possible. The summit excavation is completed, and the workmen are now engaged in laying the road bed. Beyond the summit the rails are being laid, and the bridges across the Connecticut and Cold rivers are in progress. It is expected that the road will be opened to Bellows Falls this fall.

Vermont Election.—The election for State officers, and Members of Congress, was held last week. The Governor's vote was as follows; Coolidge (Whig) 19,814; Shaffer (Free Soil) 11,091; Dillingham (Democrat) 12,220. A small portion of the State remains to be heard from. The Whigs have probably carried the Legislature.

Destructive Fire in Brooklyn.—At about 11 o'clock last Saturday night a fire broke out in Fulton street, Brooklyn, which was not checked in its progress until about 3 o'clock the next morning. Over 200 buildings, including the Baptist, Methodist, and Universalist churches, the Post Office, several Lodges belonging to the Odd Fellows, and the Union Institute. The fire originated in a crockery ware store, 120 Fulton street, supposed from the bursting of a camphene lamp.

Maine Election.—The State election was held on Monday last. From the partial returns that have been made, it is probable that there is no choice of Governor by the people.

Church Burned.—The Catholic Church, South, Boston, erected in 1844, at an expense of about $50,000 was destroyed by fire last Thursday night. It contained an organ worth $3000, and other valuable property, almost the whole of which was consumed. The fire was first discovered issuing from the roof, and is supposed by some to have originated from the carelessness of a choir who occupied the church in the evening. By some the fire is attributed to incendiarism, and it is reported that the bell ropes at South Boston were cut to prevent an early and general alarm.

Conveyance of Water in Lead Pipes.—The question has been somewhat discussed, whether the use of water that has been conveyed through leaden pipes, is not detrimental to health. The Water Commissioners of of Cavaignac leaves a painful impression. He is openly charged with leaving Paris defenceless by this city after a careful examination of the subject, say that they regard it as satisfactorily proved that the water of Cochituate lake, which is about to be introduced into the city, may be safely distributed to private dwellings, by means of leaden pipes, without danger to the health of those who may freely use it with their daily food.

Whig Convention.—The Whigs held a convention at Worcester, on Wednesday and nominated Gov. Briggs and Lieut. Gov. Reed as candidates for re-election.

Ecclesiastical Record.

ORDINATION.—Rev. Jonathan Edwards was ordained as pastor of the First Church in Woburn, on Thursday, September 7.

Rev. Brown Emerson, D. D., was chosen moderator of the council, and Rev. Mr. Budington, scribe. Reading of the Scriptures by Rev. Mr. Sessions of Salem; introductory prayer by Rev. Mr. Taylor of Andover; sermon by Rev. Edward N. Kirk of Boston; ordaining prayer by Rev. Reuben Emerson of South Reading; charge by Rev. Joshua Edwards of Andover; right hand of fellowship by Rev. Mr. Richards of Boston; address to the people by Rev. Mr. Chickering of Portland, Me.; concluding prayer by Rev. Mr. Coggin of Tewksbury.

A great degree of unanimity, large assembly, good singing, day fine, and all things in prospect, peculiarly pleasant.

Marriages.

In this city, Mr. Otis G. Fryo to Miss Lydia K. Henderson, both of Charlestown.

In Weymouth, 5th inst., by Rev. Stephen Fletcher of Bristol, Eng., Mr. Stephen Fletcher of Bristol, Eng., to Miss Ann Thompson of Weymouth.

In Charlestown, 5th inst., William Holmes, Esq. of Lillian, Dane Baltimore, to Sarah Ann, daughter of Hon. Isaac Thompson of the former place.

In Woburn, the 11th inst., by the Rev. Wm. Jenks, D. D., of this city, Mr. Joseph Bennett, of Medford, to Miss Eliza B. Nelson, daughter of David Nilson, Esq., late of Boston.

In Augusta, 30th ult., Newton Edwards, Esq. of Boston, to Miss Mary Ann Bangs, daughter of Hon. Nathan Hamblen, late of Williamsburg, Me.

In Brattleboro', Mr. John Buck to Miss Abby M. Morse, both of Brattleboro'.

In New York, 5th inst., Capt. Robert J. Clark of Boston, to Miss Abby D., daughter of the late John G. Weston of New Brunswick, Maine.—On the 7th inst., Mr. Walter M. Blodgett to Miss Mary Ann Hadley, all of Lexington, Mass.

In Watertown, 5th inst., Mr. James S. Ray to Miss Mary Ann Thurber, both of S.

In Walnut Grove, near Geneva, N. Y., 6th inst., Samuel Beach Ford, 2d, of Providence, to Margaret, daughter of Hon. Thomas Mumford.

In Salisbury, 7th inst., by the Rev. Mr. Sawyer, Mr. Daniel Sawyer to Miss Mary Ann Hadley, both of Salisbury.

In Lowell, 7th inst., Mr. Joseph Bancroft, to Miss Mary Ann Bancroft.

In Salem, 7th inst., Mr. Zebadiah S. Robs, 22 to Miss Elizabeth Ann, wife of Thomas Archer, Jr., and daughter of William Southwick, Esq., of Gardi

Poetry.

THE PLEASURES OF EARTH AND HEAVEN.

BY E. PORTER DYER.

The sweetest flower that decks the vale,
Or in the garden grows,
Yields on each perfumeless exhale
From Sharon's fragrant rose;

The brightest orb on high that beams,
And flings its lustre far,
Is dim to that pure light which streams
From Bethlehem's peerless star;

Though welcome fall the burning sand
A fountain cool and clear,
Yet issue streams at God's right hand
Thrice welcome and thrice dear.

The glorious melodies of earth
Which soothe, delight, inspire,
Are dull to those which have their birth
Amid the angelic choir.

Its fragrance, beauty, joy or song,
Earth offers much to love;
Yet sought like that the ransomed throng
Enjoy in worlds above.

If blooms the rose of Sharon there,
If Bethlehem's star there shines,
And streams of joy and music rare
In harmony combines,—

If there, no blossom feels decay,
No night spreads out her pall—
To eclipse the light which shall for aye
Shine brightly over all,

If there's no wormwood in the star
Which flows from God's great throne,
And in the songs of heaven there never
Drops out one discord tone,

Then will I cleave to earth no more,
But upward lift mine eye,
And hope to find when life is o'er,
A dwelling in the sky.

Hingham, Aug., 1848.

BROTHER, WHERE IS HEAVEN?

Mamma, a little maiden said,
While sitting by her parent's knee,
Tell me, mamma; when I am dead,
What will become of me?

For I have heard my teacher say,
When to the Sabbath school I've been;
Unless we read God's word, and pray
In penitence to him;

Unless in him our hearts confide,
And we accept his mercy given;
Hoping on him, who's for betides—
We cannot go to heaven.

Now, mother, you have told me oft,
When in the grave our bodies lie,
E'en as the eagle mounts aloft,
Our spirits upward fly.

And when our spirits freed from earth,
Rise far above the spangled sky;
Oh! do they, as the eagle doth,
Descend, ma, from on high?

Or, if beyond the vale of woe,
They go to him, who them hath given;
'Tis where they dwell I long to know;
Oh! mother! where is heaven?

The mother placed upon her knee
The little child she loved as well;
And pointing to eternity,
Thus did her daughter tell.

My child there is a better world,
Beyond the grave—beyond the skies;
Where the dark veil of sin is furled,
And pleasure never dies.

'Tis there—where storms of sorrow fall,
And clouds conceal our pathway lower;
Faith points far, far above them all,
To heaven's celestial bower.

'Tis there—my child when we shall die,
And leave this world all frosh and fair,
We'll mount above the starry sky,
And find that heaven is there.

Boston, Sept. 6, 1848. V. W. S.

Miscellaneous.

Letter from Rome.

ROME, *June 20, 1848.*

The first place to which the stranger flies in Rome, is, of course, St. Peters. And it is well that it is so. There is no building in the world which disappoints so little at first, or at last. We approach it with expectations heightened by the praises of the whole world of travelers, added to our own early-formed notions of its magnitude and splendor. We have phood it from childhood at the very head of all possible architectural effects. The greatness of classic and of papal Rome are looked for in its structure: we expect to be delighted, surprised, awed and confounded by it. What work of human hands can sustain hopes like this? We answer, St. Peters can do it! All our own anticipations were surpassed by the reality. It was as large and as lofty as we expected to find it; but it was far more beautiful in details, and exquisite in finish. It has become so common as to be tedious to speak of its losing the appearance of size by the beauty and greatness of its proportions. But in our judgment, this is no more correct than it is now original. It is so large that it cannot all be taken in at once. The immense size of the pillars hides the transept and aisles from the beholder in most parts of the nave, and the nave itself is so long, that the dome does not appear until the spectator is fairly beneath it. The fact is, St. Peters is more than can be taken in at one view, and if it appears smaller than is expected, it is only because people do not consider how much architectural effect the eye is capable of comprehending at one glance. Objects lose their apparent size there, not from their fine proportions, but from their actual distance. When you stand near one of the cherubs that support the vessels of holy water, you find that its head, which from the opposite side of the nave appeared to be of the natural size of a child's, is four times as big as your own, and his hand that of a Hercules. The statues in the niniches are from twelve to fifteen feet in height. They appear only of the ordinary size, because they are far above you. We doubt whether St. Peters is not as large as the human senses can take in—or whether any increase of its area, would add to its effective magnitude, as seen from within! We were never more impressed with its size than upon a festival, in honor of St. Peter, on the 29th of June, when, being seated in the tribune, we found it impossible to tell for several minutes, whether a procession of three or four hundred people, which we were expecting, were actually in the church or not, they occupied so little room and made so little stir at the other end of the vast nave, that their presence in the building was not distinctly manifest. Of what other building in the world could this be true? St. Peters is never crowded—we were present when all Rome seemed to have turned out to honor its patron apostle, and to have hurried to the temple worthy of bearing his name. But all the people did not suffice to produce a crowd in St. Peters. It seems to us a low estimate to say that 50,000 a old stand there without being crowded—which is to say, that it is thirty times so large as our own church.

But the size of St. Peters becomes vastly more wonderful, when we find that it is as delicately, and thoroughly, and expensively finished throughout, as if it were a model in silver and gold and precious stones, made to adorn a centre-table. Its pillars and walls are covered with an infinite variety of the most precious marbles. The whole ceiling of the dome is one vast mosaic, and the ceilings of the eight or ten chapels, are likewise covered with what appear to be delicate paintings, all wrought of this enduring work of stone. The pictures upon the walls, as is well known, are with a single exception, mosaics, capable of deceiving any eye not previously warned. The labor involved in the copying of a painting of the largest size, and the most delicate execution, is one of many years.

Wherever the eye falls in St. Peters, it rests upon a satisfying beauty. Nothing has been spared to perfect this wondrous work. You have no wish unfulfilled in regard to it, except that you may have time and patience to examine the splendor, and skill, and riches, that surround you. But how much is it to say of St. Peters, that all its decorations and wealth, as so lightly upon it as the bloom on a flower. Many or most of the churches abroad are buried under their accumulation of pictures, and tombs, and altars; their brilliant frescos, and gilded ceilings, win the eye away from the edifice to themselves. But in St. Peters, no splendor of decorations can equal, or for a moment compare with the splendid effect of the architectural design. Its ornaments occupy no more place in it than the flower upon the mountain side. You feel that they ought to be there, and are all worth your study and admiration, but you never think the mountain is made to bear them.

Notwithstanding the vast size of the piers that support the dome of St. Peters, there is a surprising lightness and cheerfulness about it. Indeed it is too light for a sacred edifice, and we must confess that awe is not the emotion which St. Peters inspires in our hearts. Its architectural effect is by no means characteristically solemn or grave, or appropriate to a church. We can just as well conceive of it as a temple of art or pleasure, as a temple of religion. It resembles in this respect the vault of heaven which is suited to no special occupation, but fitted to all. We do not say of St. Peters that it is not fit for a church, but we certainly feel that it lacks the expression and appropriateness which belong to many other cathedrals, and especially to those of the Gothic order. We have felt a thousand times more awe in Westminster Abbey than in St. Peters—which, like St. Pauls in London, is rather a grand triumph of architecture seeking to do its utmost without regard to a specific use, than a growth of the religious sentiment, bearing everywhere marks of its design.

One of the splendid things about St. Peters is its essential solitude. Its magnitude and style of architecture are such as to shut out all other objects, or make them so tributary to itself, that they are lost in its overweening majesty. The vast vatican, by its side, seated to cover as much ground as the whole city of Turin, which is 100,000 people, is thrown into complete shadow by the Basilica! St. Peters spreads out its long and magnificent arms, the famous colonnades of Bernini, and sweeps aside and out of sight all other objects; so that from the moment the piazza is reached, the church comes into view, its glory fills the whole earth. It creates for itself a perfect solitude.

The ascent of St. Peters very much increases the sense of its size and height, and solidity. When you find yourself winding gently up a paved street, which loaded mules might ascend, and finally reach a roof covered with flag stones, on which all sorts of offices for the repair or decoration of the building are situated, and where a company of soldiers might march and countermarch without inconvenience, when leaving this lofty platform covered with the domes of the several chapels beneath, you begin to climb the staircases, first of the drum of the great dome, which you are like enough, on reaching its top, to mistake for the height of the building, and then surmount the spring of the dome itself, which your weary limbs and dizzy head convince you in no less than Ossa upon Pelion, and then the lantern and finally the ball, which, from the size of a pumpkin, has finally grown to your experience to be larger than a stage-coach; and when at the several stages you are admitted into galleries that command an interior view, and the great baldacchino or canopy over the high altar, ninety feet high, looks like an ordinary four-post bedstead, and the men on the pavement like ants at their unmeaning work, and figures half way upon the wall of ten feet length, that were very small from below, all now very small again from above; and when the whole campagna that spreads out beneath, becomes indistinct from your elevation, and the distant sea with its sails comes into your view, and all Rome at your feet, is only an item in the prospect, when in short, you experience from St. Peters precisely the effect of a mountain view, you begin to realize that Michael Angelo's resolution "to hang the Pantheon in the air," has been nobly kept, and that the clouds need not stoop much from their accustomed elevation to rest upon its summit.

We were so fortunate as to be in Rome during the week next in importance to Holy week in the eyes of Catholics, when some of the most splendid processions and ceremonies of the church are celebrated. The illumination of St. Peters was the most striking. All the world, a few hundred millions always excepted, has witnessed this splendid sight, and it is trifling with Mr. Murray's copyright to describe it. But let our readers bear in mind what we have said of the size and site of St. Peters, and then imagine the effect when all the principal lines of this edifice are hung with lamps, so that cross, ball, lantern, dome, facade, windows, columns, and portico, are all made out against the sky in an architecture of silver fire; and still further, when upon the stroke of nine, this silver fire, all of a sudden, flashes out in a thousand tongues of golden flame, as if a legion of angels had upon the signal dropped their torches upon the spot. The building seems on fire, but burning to time and tune, an harmonious conflagration. The cross blazes with a superior brightness, as if it were intent in casting on some distant sky the image that won the heathen Constantine to the church.

On "Corpus domini," the day sacred in the Catholic church to the adoration of the host, we saw the sacred elements carried in splendid procession about the grand piazza of St. Peters. It may serve to give an additional notion of the size of St. Peters, to say, that a procession which occupied two hours in passing one point, did not pass beyond the precints of the Basilica, nor once leave the covered walk prepared for it! This procession was a most extraordinary mixture of the sacred and profane, monks and infantry, priest and cavalry, choirs of singing men, and bands of martial music, the most holy symbols of religion, and the most deadly weapons of war; the cross and the battle-axe, the consecrated wafer, and the murderous bayonet. Every variety of costume, too was there, from the pure white of the carmelite monk, or the lawn of the priest, to the inky cloak of some more morose order, with the dirty brown of the Franciscans between; with every shade of red, yellow, and blue, either separate or mixed upon the different orders of the clergy. The cardinals in red stockings and tunics, covered with surplices of the most costly lace; the bishops in purple robes, some of the attendants scarlet as poppies, others yellow as sun-flowers, others still, especially the pope's harlequin guard, parti-colored as tulips: robes all with gold lace, coats plated with silver; the priests quite as gaudy as the soldiers! In this procession came eight tents, which we supposed to appertain to the soldiers, till we learned that they were typical of the eight basilicas, or most sacred churches of Rome. The difficulty with which these and other emblems, true crosses and images of saints, are maintained in an upright position, is truly ludicrous. A dozen or two of attendants, relays of each other, with their open mouths and watchful eyes directed towards the object of their care, are tugging at the cords, or flying to the support of the staggering sufferer, on whom devolves the weight of the central standard. His skill at balancing in a high wind is prodigious, but it becomes painfully doubtful whether the solid looking mass is to descend upon the heads of the military band that are then so unconsciously playing their own dirge, or to triumph over its earthward tendencies, and resume a perpendicular. We saw no accident, but heard that some previous pontiff, sharing our nervousness, had benevolently forbidden in his own reign, the carrying about of heavy bodies, however sacred. In the procession on Corpus domini the pope was carried on men's shoulders, preceded by the cardinals, and followed by his court. Dressed in a long robe of white satin, embroidered with gold, which left no portion of his form but his head visible, he certainly presented a figure every way unpleasing. His eyes were closed, and his head bent forward, as if he himself relished very little his elevated and unsteady position, or the kind of show which he was exacting. We saw the pope on many other occasions, and with great interest, but whenever he was perched upon the shoulders of men, and borne about the streets of St. Peters, he excited only ideas of sacred imbecility, and servile superstition.

The ceremonies of St. Peters at which the pope officiated, were unspeakably tedious. Conceive of forty dignified looking cardinals, proceeding with all formality in single file, to kiss the pope's hand, in the midst of a solemn worship of God, and forty or more bishops and other clergy, following them to kiss the cross upon his slipper, and forty or more lesser lights not so much as permitted that favor, but kneeling at a respectful distance, and waiting for his benediction: conceive of the thousand and one genuflexions and changes of position, and covering and uncovering of heads, and opening and closing of robes, or lifting up and letting down of skirts, or pulling on and taking off of vestments; with all the various exhibitions of the sacred symbols—with the readings from different books, in different tongues, at different parts of the altar, with all the manifold swings of the censer, now to God, now to man, now to the sacred books, and now to the holy vestments, with an infinite variety of motions that cannot be explained: crosses in the air, crosses of the person, embracing of cardinals, passed along from the pope down by degrees to the altar boys—and you have a very confused idea of that very confused ceremony, a high mass three mortal hours long, in which no syllable of plain Italian is said, no word of instruction given, and the uninitiated observer is certainly at loss to know whether the service be a civil or a religious ceremony. We ought not to forget that a choir of men, half singing a wonderful falsetto, accompanies the mass with an interminable amount of chanting, most of which is in a shockingly unmusical and unpervaribed strain. The choirs, however, are skilful to the last degree, and when, by chance, this music is worth singing, execute it to perfection.

We have seen no ceremony in the church at all devotional to our minds. No doubt the ceremonies are expressive to those who understand them, but it is inconceivable that they can be usually conducted in a devout spirit, for they require the most common-place activity, and the alertness of all the manner faculties to perform them. The very intricacy of the ceremonies destroys their sacredness, and utterly annuls the supposition of instant earnestness and prayerfulness on the part of those who perform them. If we except the ceremony of the people kneeling in silence, when the pope or high priest lifts the host, or drinks the cup, we recollect nothing in the least degree affecting in the ceremonies.—*For. Cor. of Ch. Inquirer.*

Agricultural.

Cheese.

The States of New York, Ohio, Vermont and Connecticut, have become famous for the produce of this article, and large quantities of it are manufactured for shipment to England, where it has superseded much of the Dutch and Irish cheese, with which for a century back, the aristocracy of England have supplied their tables. This cheese is made very rich and solid, so that it will keep a great while, and is in its highest state of excellence, when having been ripened and mellowed by a year's keeping. It is seldom seen in the Northern markets, as a much more inferior article is more saleable here. What little there is of this cheese consumed in the United States, sells at about the cents a pound by wholesale. In England, it readily brings from 17 to 20 cents, and has pretty uniformly paid a handsome profit, over cost, freight, duties and other charges. The reduction of the duty in England, which has enabled us to send such large quantities of cheese there within a year or two has added considerably to the depression of Ireland, by breaking up many of their dairies, and it has lessened materially the profits of the Dutch farmers, who formerly from their proximity were enabled them to watch the English market, supplied most of the foreign cheese consumed in it.

We have before published some statistics of the great cheese-making counties in New York, in which this article is the staple product.

The Commissioner of Products of Ohio has recently given a statement showing the export of butter and cheese from that State, which is set down at twelve millions pounds of cheese and four millions pounds butter. The product of cheese of the five great counties of the Western Reserve, settled originally by emigrants from Connecticut, but in which many Germans have since located themselves, amounts to eleven millions, four hundred and fifty thousand pounds, that of the county of Ashtabula being five millions pounds, and that of Trumbull four millions.—*Newburyport Herald.*

Facts about Vegetables.

Indian Corn is an ancient, well-known, and indespensable production of our great mother. It is universally cultivated, universally esteemed, and everywhere eaten, in every shape and variety of ways. To talk learnedly of the Maize would be to make a fool of one's self—yet to refresh our memory with the date of its use and origin, and so forth, cannot be amiss. A bard describes it as

> The fruitful Maize is verdant vistas reared
> Its ruby-nippled to the playful breeze,
> Spreading its lonely waving panicles; while low
> The purple ashers, bending o'er to see
> The silkened tasseled styles, delight the eye
> Of watchful Ceres.

The generic name *Zea*, is derived from a Greek word (*Zeo*) signifying "to live"—from the nutritive properties of some Grecian or Archipelagan grain. Indian Corn consists of a number of varieties, which are thought to owe their distinctive characters to the accidental modifications of climate, soil and culture, rather than to any original differences. When due regard is paid to the selection of varieties, it may be considered a sure crop in almost every portion of the habitable globe, between the latitude of 43 degrees North, and a corresponding parallel South. Its principal culture is confined to the United States, Mexico, the West Indies and most of the States of South America. It is also cultivated with success in Southern Europe generally. It is likewise found to thrive in India, China, Japar, Australia, the Sandwich Islands, groups of the Azores, Madeiras, the Canaries, as well as other ocean isles. Roulin, Humboldt, Bonpland and others, have noticed the plant in its indigenous state in America, and hence have concluded that it was first derived from this country. All the early historians, both of North and South America, give the strongest testimony that this grain is of American origin, and speak of it as having constituted a great part of the food of the Indians, from time immemorial. Mr. Schoolcraft, in a late report, says it is conceded on all hands that it is a tropical, or at least a southern plant. He remarks that it was not known in Europe before the discovery of this country, and that we learned the mode of cultivation from the Indians, and not they from us. It was cultivated by the Iroquois in fields sufficiently large to entitle them to the name of agriculturists; and was under shedly highly prized by them as an essential article of support.—" " " Mr. Schoolcraft states that the warriors of the Six Nations were in the habit of undertaking journeys of thousands of miles in extent, carrying no other food than a little meal from parched and pounded corn, relying on forest game for meat. " " " One tablespoonful of this meal mixed with a little sugar and water, will sustain a warrior for twenty-four hours, without meat. " " " Maize contains less nutritive matter than wheat, barley or oats, but more than either rice or potatoes. In fact, in has about three and a half times the quantity of nutritive matter found in potatoes, a much larger proportion of starch, and less water. " " The proportion of oil found in corn, *as far as it has* been examined, varies, from an entire absence to 11 per cent., according to the varieties employed. " " " In the Cayo Coatee of the Mississippi, a very fine and pleasing beverage is brewed. It is justly in mind a first-class instrument, and would do credit to any manufacturer, New or Old.

No. 191. Conrad Meyer, Philadelphia. Three square pianos. *Silver Medal.*

No. 205. Jonas Chickering, Boston. Three Pianos at Six and a half and Seven octaves. In tone, the Committee apply the same remarks as to No. 203. *Silver Medal.*

SIX OCTAVE PIANOS.

For a six octave Piano of our manufacture, the Committee awarded a DIPLOMA; the highest premium for SIX OCTAVE PIANOS on exhibition, and the only one that received a premium.

Purchasers are invited to examine our NEW CURVED SCALE PIANO, finished with the Patent Metallic Bridge and all the modern improvements.

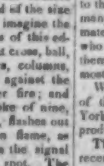
☞ Forty Pianos warranted to give perfect satisfaction or the money refunded to the purchasers. ☜3

SPECIAL NOTICE.

☞ Our friends and purchasers will take notice that our WAREROOMS are at

No. 339 WASHINGTON STREET, ☜3
Opposite Essex street, and near the Boylston Market.
April 21.

Johnson's Patent Cream Freezer



This is the invention of a southern lady and has been used in her family for all that it patentee claims for it, by giving entire satisfaction to the numerous housekeepers who have them in use. This month of three weeks, and as no one need be without it as it is kept in constant motion while undergoing the process of freezing. It is kept up by means of very simple machinery, and can be taken apart in a few minutes, and cleaned as easily as any other tin ware. Persons residing in the country can enjoy the luxury of an ice cream with little trouble and trifling expense, by purchasing one of the above. Its cheapness will recommend it to every family. For sale at WATERMAN'S KITCHEN FURNISHING WARE ROOMS, 33 & 35 Cornhill, 6 & 8 Brattle street, and 75 Court street, opposite the Court House, where a variety of well assorted kitchen ware may be found at the lowest prices and of the best quality. 6m June 2.

HENRY F. PARKER,

WHOLESALE AND RETAIL DEALER IN

Furniture, Feathers, Mattresses, Looking Glasses, &c. &c.,

39 BLACKSTONE, CORNER OF ANN ST.

All of which will be sold at the lowest prices for cash. Merchants from the country will please call and examine my stock, and see the very low prices before making their purchases elsewhere.

☞ Particular attention paid to packing.

6m. Oct. 7

Improved Ventilating Hot-Air Furnace,

FOR HEATING CHURCHES, DWELLINGS, SCHOOL-HOUSES, STORES, AND PUBLIC BUILDINGS.

HAVING recently constructed, tried, and proved a new and powerful Ventilating Hot-Air Furnace, on an entirely new principle, we are now prepared to furnish Builders, or Contractors, at prices equal, if not superior, to any ever before offered, and on as reasonable terms. The best being as economical and simple to require the consumption of but a small quantity of fuel to diffuse throughout the apartments a mild and gentle temperature, free from all gases, on the supplement mouth to the whole system. It is particularly recommended by women who are debilitated by childbirth, nursing, Fever Ague, &c.

Procured and sold wholesale and retail, by Dr. J. K. PALMER, 61 1-2 Salem street.

Also, by Wm. B. Little & Co., 104 Hanover, corner of Salem street; H. W. Lincoln, corner of Washington and Castle street; A Littlefield, United States Hotel; Wilson, Fairbank & Co., 49 Hanover street, and Dr. Beachman, corner of Cambridge and Chamber streets, Boston.

Piano Forte Manufactory.

THE subscribers having removed from their old stand to 403 and 405 Washington street, (where they have been located for about twenty years) to their new building on the adjoining estate, opposite to Warrenton No. 409, invite their patrons and friends to call.

During the past year they have received from the patent office of the United States two new patents for improvements in which they have introduced in their grand and square piano fortes, besides having the exclusive right for this section of country, of manufacturing Coleman's Patent Æolian Attachment, which continues to receive unqualified commendation from those who have tested its merits.

With all these improvements, and their increased facilities for manufacturing they feel confident they can furnish as good instruments as can be found in any other manufactory in the world and will warrant every instrument for three years, and if their assertion is not satisfactory to refund the purchase money.

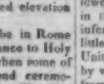
T. GILBERT & CO.

Boston, January 29, 1848. 12m.

PREMIUM PIANO FORTES,

MANUFACTURED BY HALLETT, DAVIS & CO

417 WASHINGTON STREET.



Copy of the Report of the Committee on Musical Instruments at the late Mechanics' Fair, Boston, September, 1847. The Committee say:—

No. 413. Hallett, Davis & Co. One seven-octave Piano, with Æolian Accompaniment, and the compass of nine of tones; a good touch, and pleasing resonance throughout. It is justly in mind a first-class instrument, and would do credit to any manufacturer, New or Old.

No. 191. Conrad Meyer, Philadelphia. Three square pianos. *Silver Medal.*

No. 205. Jonas Chickering, Boston. Three Pianos at Six and a half and Seven octaves. In tone, the Committee apply the same remarks as to No. 203. *Silver Medal.*

SIX OCTAVE PIANOS.

For a six octave Piano of our manufacture, the Committee awarded a DIPLOMA; the highest premium for SIX OCTAVE PIANOS on exhibition, and the only one that received a premium.

Purchasers are invited to examine our NEW CURVED SCALE PIANO, finished with the Patent Metallic Bridge and all the modern improvements.

☞ Forty Pianos warranted to give perfect satisfaction or the money refunded to the purchasers. ☜3

SPECIAL NOTICE.

☞ Our friends and purchasers will take notice that our WAREROOMS are at

No. 339 WASHINGTON STREET, ☜3
Opposite Essex street, and near the Boylston Market.
April 21.

Johnson's Patent Cream Freezer

This is the invention of a southern lady and has been used in her family for all that it patentee claims for it, by giving entire satisfaction to the numerous housekeepers who have them in use. This month of three weeks, and as no one need be without it as it is kept in constant motion while undergoing the process of freezing. It is kept up by means of very simple machinery, and can be taken apart in a few minutes, and cleaned as easily as any other tin ware. Persons residing in the country can enjoy the luxury of an ice cream with little trouble and trifling expense, by purchasing one of the above. Its cheapness will recommend it to every family. For sale at WATERMAN'S KITCHEN FURNISHING WARE ROOMS, 33 & 35 Cornhill, 6 & 8 Brattle street, and 75 Court street, opposite the Court House, where a variety of well assorted kitchen ware may be found at the lowest prices and of the best quality. 6m June 2.

HENRY F. PARKER,

WHOLESALE AND RETAIL DEALER IN

Furniture, Feathers, Mattresses, Looking Glasses, &c. &c.,

39 BLACKSTONE, CORNER OF ANN ST.

All of which will be sold at the lowest prices for cash. Merchants from the country will please call and examine my stock, and see the very low prices before making their purchases elsewhere.

☞ Particular attention paid to packing.

6m. Oct. 7

Improved Ventilating Hot-Air Furnace,

FOR HEATING CHURCHES, DWELLINGS, SCHOOL-HOUSES, STORES, AND PUBLIC BUILDINGS.

HAVING recently constructed, tried, and proved a new and powerful Ventilating Hot-Air Furnace, on an entirely new principle, we are now prepared to furnish Builders, or Contractors, at prices equal, if not superior, to any ever before offered, and on as reasonable terms. The best being as economical and simple to require the consumption of but a small quantity of fuel to diffuse throughout the apartments a mild and gentle temperature, free from all gases, on the supplement mouth to the whole system. It is particularly recommended by women who are debilitated by childbirth, nursing, Fever Ague, &c.

Procured and sold wholesale and retail, by Dr. J. K. PALMER, 61 1-2 Salem street.

Also, by Wm. B. Little & Co., 104 Hanover, corner of Salem street; H. W. Lincoln, corner of Washington and Castle street; A Littlefield, United States Hotel; Wilson, Fairbank & Co., 49 Hanover street, and Dr. Beachman, corner of Cambridge and Chamber streets, Boston.

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Fine Watches.

PALMER & BACHELDERS, 91 Washington street, have an assortment of Watches, in Gold and Silver Cases, of the finest qualities and most fashionable styles. Those who may not have received additions to their stock, from the most approved makers in London, Liverpool and Geneva, which ladies and gentlemen who are in want of good time keepers, will do well to examine. 6t. *S. 1.*

Organs

OF any size, and of a perfection of mechanism and tone, UNSURPASSED by any built in this country, furnished at short notice, and upon LIBERAL TERMS. We refer with confidence to the celebrated organ in Hollis street Church, Boston.—Professional reference of the first authority.

SIMMONS & MCINTIRE.

April 15. 6t 42 Cornhill, Boston.

Dr. J. K. Palmer's

WINE OF QUININE AND IRON.

THIS is an elegant preparation of the two great Tonics of Quinine and Iron, dissolved in Madeira Wine, and is the greatest strengthening medicine known. In cases of general debility, Neuralgia, or Nervous Affections, Chlorosis, Fever and Ague, Rheumatism, &c., its effects are truly astonishing. It strengthens and increases the circulation of the blood, invigorates every function and energy in the whole system. It is particularly recommended to women who are debilitated by childbirth, nursing, Fever Ague, &c.

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The Faith of Former Times.

A SERMON by Daniel Dana, D. D.

For sale by CROCKER & BREWSTER, 47 Washington street. *Sept. 8.*

Church Psalmody.

A COLLECTION of Psalms and Hymns, adapted to Public Worship. Selected from Dr. Watts and other Authors. By Lowell Mason and David Greene.

In respect to variety, the Church Psalmody is more extensive and complete than any other book of the kind in common use. They are about 265 more psalms and hymns than are contained in Watts and select Psalms. And this addition as to number does not by any means exhibit the extent of addition made to the variety which has been introduced. There is a range of topics comprehended from which pieces may be selected suited to every variety of circumstances and occasions occurring in connection with christian experience, revivals of religion, the enterprises of christian benevolence, and the general interests of the church.

This book has been highly recommended by a large number of clergymen, and has been adopted by a great number of churches in different parts of the country.

A new and extended Index has been added to the public edition. The work is published in three sizes, 12mo, 18mo and 32mo., and is well printed and strongly bound. For Churches supplied on favorable terms.

Published and for sale by T. R. MARVIN, 54 Congress street, Boston.

Aug. 25.

PUBLICATIONS OF THE MASS. SABBATH S. SOCIETY.

SIMPLE Sketches and Plain Reflections.—This volume contains ten very interesting historical sketches, selected from the Sabbath Recorder, illustrative of a practical character. The whole deeply imbued with the gospel, and presented in a style of great clearness and beauty.

Religion as it should be.—Illustrated in the remarkable experience and triumphant death of Ann Thom Peck.—Among the secrets of pious young converts, there is, perhaps, not one more valuable or more frequently important than this. The object of the author is to present them which can be relied on in directing the grace of God; and to enforce those principles and precepts which are naturally suggested by the subject, with a view, especially, to the instruction and conversion of young persons, between the ages of fourteen and twenty-one.

The Vase of Flowers.—This volume contains a number of pieces in prose and verse, written in a charming style, and peculiarly adapted to awaken serious thought in the minds of children.

Early Lays.—A volume containing a number of original pieces in prose and verse adapted to instruct and interest the young.

The Christian Statesman of America.—This book contains sketches of the lives of Washington, John Jay, William Livingston, Roger Sherman, and Jonathan Edwards; designed to exhibit the religious principles and character of those great men, and to lead them up as models for the young men of our country and age.

N. B. The descriptive catalogue of the Society's publications may be had gratis, at the depository. It will be sent by mail if ordered.

Sept. 6. C. C. DEAN, Treasurer.

Books Published at SIMPKIN'S STATIONERY STORE,

121 WASHINGTON STREET, BOSTON.

SELECTIONS from the writings of Fenelon, with a Memoir of his Life. By Mrs. Follen. Fifth edition, with Miscellany Remarks, by W. E. Channing, D. D.

Willie Rogers, or Temper improved. *Uncle Walter*, or Truth rewarded. *Lost Watchmaker*, and other Stories, by Anne W. Abbott, author of Willie Rogers, etc., etc.

How to Spell a good Column, and other Stories.

Illustrated Natural History of the most remarkable Quadrupeds, Birds, Fishes Serpents, Reptiles, and Insects With one hundred engravings. By Mrs. Mary Trimmer. 12th edition.

Poetry for Home and School. Selected by the author of Theory of Teaching, &c. 2d edition.

This collection was copied in well adapted for use in schools. " " " With this collection has many pieces which must delight persons of any age, it has some for the youngest readers, as well as well adapted to the family circle as to the school. It gives to children all they can call from many volumes, and interweaves with their earliest recollections, will be remembered with delight in future years.—*Portsmouth Journal.*

Such a collection cannot fail to be acceptable to instructors, as a treasury of pieces available to be committed to memory by the young, and to all lovers of good poetry, be they young or old.—*Boston Daily Advertiser.*

Follen's German Grammar.

Follen's German Reader.

Follenn's Ethics. 6m. May 26.

Foster's Copy Books. New Series.

COMPRISING the recent improvements of the most emi nent masters, published in ten numbers. This system is simple, practical and progressive, easily applied and unsurpassed in its efficacy.

The publishers have a large number of certificates highly recommending this system from teachers of different parts of the country, a few of which only can be given.

Boston High School, April, 1848.

Foster's Series of Writing Books has been for some time in use, in the Public Latin School of this city.

The system of Mr. F. is admirably adapted to call gradually into action the various muscles of the hand, and to give the learner complete control over their motions, and thus to produce the happy combination of firmness, freedom and ease in penmanship.

I feel great confidence in the utility of this system, and cheerfully recommend it to the favorable consideration of teachers generally. JOHN S. SARGENT,

Teacher of Writing in the Boston Latt. schools.

Boston, May, 1848.

This may certify that I have used Foster's Copy Books nearly two years, for two years in the Washington School. I can speak pleasant with the system. The advantage of commencing use of the first four numbers until they are thoroughly mastered, is well calculated to secure the proper holding of the pen and the free use of the fingers, after which the letter of the teacher is very much diminished, and the progress of the scholar greatly facilitated.

The mathematical exactness and symmetry with which the letters and consequent parts are formed, are well calculated to instruct the eye, and impart a beautiful and perfectly legible style. LEVI BLAKE,

Principal of the Washington School.

I have used Foster's Writing Books for a number of years, and cheerfully recommend them to the confidence of the public. JOHN D. PHILBRICK.

Geo. B. Hyde, New South School, Boston.

Boston, July, 1848.

I have used Mr. Foster's Writing Books in my school for several years, and have no hesitation in saying, that no other system, with which I am acquainted, would have answered my purpose equally well.

Report of the School Committee of the town of Braintree, 1848.

B. F. Foster's System of Penmanship and Elementary Copy Books commend themselves to the committee as the best of their kind, are deeply, that have come within their research.

Published and for sale by B. PERKINS & Co., 110 Washington street. *Sept. 2.*

Communion Ware.

PALMER & BACHELDERS, 91 Washington street, have an assortment of Communion Ware, to wit:—

Plated and Britannia Flagons, of various sizes.
" " Plates, " "
" " Cups, " "
" " Basins, " "

The above are of the best quality and style, and can be put up in complete sets, varying in price from *five to one hundred dollars*, according to the number of pieces.

6w. *Sept. 1.*

Church Organ for Sale.

A FIRST RATE ORGAN enclosed in a mahogany case, 13 feet in height, 9 feet in width and 7 feet deep. Said Organ contains in great Organ 11 stops, Open Diapason, Principal, Stop Diapason Bass, Stop Diapason Treble, Dulciana, Flute, Twelfth, Fifteenth, Cremona. Swell contains Open Diapason, Principal, Stop Diapason Treble, Hautboy. It has two blanks keys, and Pedal Base to GGG. Said Organ is in the best repair of any instrument, and will be sold low, if applied for soon, to

GEORGE STEVENS'
Organ Manufactory, East Cambridge.
April 14. tf.

Dr. J. K. Palmer's

PURGATIVE COMBINAL.

THIS Medicine is recommended for Family use, as a pleasant, safe, and effectual Cathartic. It is purely Vegetable, and contains the Cathartic Principle of Rhubarb and Aloetive qualities together—so that it not only cleanses the Stomach and Bowels, by purging, but it retarches the Lower Bowels by checking the Morbid Secretions, strengthens the Digestive Organs, purifies the Blood, invigorates the circulation, and gives tone and energy to the Nervous System. The Cordial can be taken with safety by persons of any age, and the feeble, the aged and infirm and delicate are strengthened by its operation, because it cleans the system of bad humors, quiets nervous irritability and nervousness, from whatever source, and invariably produces sound sleep.

The Purgative Cordial is a sure remedy for Jaundice, Dyspepsia, Sick and Nervous Headache, Nervous and Bilious Affections, Loss of Appetite, Colic, Gout, &c., and all Bilious complaints.

Prepared and sold by J. K. PALMER, Eclectic Physician, 61 1-2 Salem street. Sold also by A. Littlefield, 10 and 11 United States Hotel; H. W. Lincoln, corner of Washington and Castle streets; Wilson, Fairbank & Co., 49 Hanover street, and Dr. Beachman, corner of Cambridge and Chamber streets.

Dr. J. K. Palmer's

COMPOUND SYRUP OF BLOOD-ROOT.

THIS Medicine is not a new and untried nostrum, got up merely to sell, but it is a remedy which has stood the test of many years' experience. It is a great Medicine for Consumption of the Lungs, Spitting of Blood, Coughs, Colds, Influenza, Asthma, Catarrh, Bronchitis, Whooping Cough, Jaundice, Liver Complaints, Pain in the Side, Chest, &c.

The Blood Root (sanguinaria canadensis) or Puccoon Root—for the Indians call it—has been long known to be a powerful medicine for many complaints; some of our best physicians have recently turned their attention to its effects upon the human system, and have found it to be one of the Best Remedies for Diseases of the Lungs and Liver in the whole vegetable or mineral kingdom. Dr. Thomson, of Columbus, says its true nature has been imperfectly understood by physicians. He finds it to be a sedative of an ordinary powers, reducing the force and frequency of the pulse, without prostrating the system. It also produces an Alterative and Tonic properties, restores healthy secretions, increases the appetite, and powers of